# A GOSPEL HARMONY

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# A GOSPEL HARMONY

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# GOSPEL HARMONY

*Using the*

CONFRATERNITY EDITION

OF THE NEW TESTAMENT

*by*

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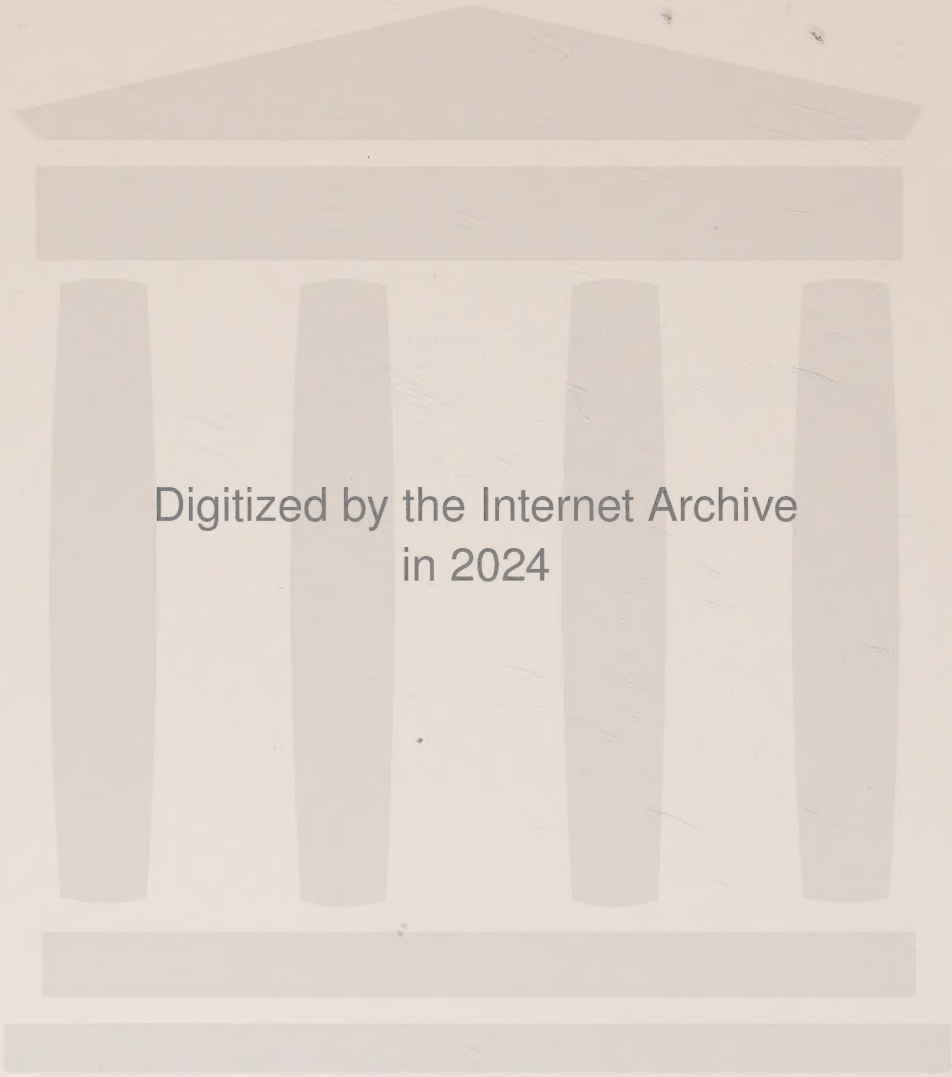
TO HIS EXCELLENCY

THE MOST REV. MONSIGNOR THOMAS E. MOLLOY, S.T.D.

BISHOP OF BROOKLYN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# AUTHOR'S PREFACE

There is nothing more beautiful, more excellent, or more useful than the inspired books of Holy Writ. Neither Pindar, nor Homer, nor Virgil, nor even Cicero has ever equalled the accounts given in the Bible, or reached the sublimity of the Psalter, the Prophets, the Gospels, or the Epistles of St. Paul.

So true is this assertion that no literature made any appeal to St. Jerome, the great Biblical scholar of the Church, unless it derived its light from Holy Scripture. Thus he wrote to Paulinus, formerly senator and even consul, and only recently converted to the faith: "If only you had this foundation (knowledge of Scripture), nay, more — if you would but let Scripture give the finishing touches to your work — I should find nothing more beautiful, more learned, even nothing more Latin than your volumes. . . . If you could but add to your wisdom and eloquence, study of and real acquaintance with Holy Scripture, we should speedily have to acknowledge you a leader amongst us" (*Spiritus Paraclitus*).

St. Paul carefully points out the supereminent and authoritative character of the Bible. Writing to the Hebrews, he says: "For the word of God is living and efficient and keener than any two-edged sword, and extending even to the division of soul and spirit, of joints also and of marrow, and a discerner of the thoughts and intentions of the heart" (Hebr. 4, 12).

The incomparable dignity and excellence of the Bible is due to the important fact that it has God as its principal Author and the sacred writers as His instruments. How faithfully that same Apostle of the Gentiles reminds us of this, when he once wrote to his beloved disciple, St. Timothy: "All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work" (2 Tim. 3, 16f).

The Bible is the Word of God for another reason: the contents of the Book is divine. It centers round the Mystery of the Redemption. The Old Testament contains the preparation for and the promises about the future Messias, while the New Testament describes both the coming and teaching of Jesus Christ, the Messias and Son of God. Hence we often hear the saying: "The New Testament is hidden in the Old Testament, whereas the Old Testament is clarified by means of the New Testament." St. Jerome, therefore, rightly observes: "The ignorance of the Scriptures means the ignorance of Christ."

The most important sources for the life of Jesus Christ are the four Gospels, which are the inspired and authoritative writings of Apostles and Apostolic men. These Gospels, though they are not the only sources, enable every reader to appreciate and follow His earthly sojourn and His spiritual teaching. Each of these sacred authors describes the life of Our Savior in a way that is conformable to his particular purpose. Of the four Gospels, St. Luke and St. John write in chronological order, while the arrangement in St. Matthew's and St. Mark's Gospels, though not entirely unchronological, is chiefly topical or logical. Of the Synoptists, St. Luke has been chosen as a guide to the particular disposition of the text of the Confraternity Edition, for he determined, "after following up all things carefully from the very first, to write . . . an orderly account" (Luke 1, 3f).

For the general and particular plan of this Gospel Harmony the author is deeply indebted to his two former professors, the late P. Michael Hetzenauer, O.M.Cap., and His Excellency, Msgr. Ernest Ruffini, D.D., Ph.D. On this occasion he wishes likewise to express his sincere appreciation to His Excellency, Most Rev. Msgr. Thomas E. Molloy, D.D., Bishop of Brooklyn, for his continuous solicitude for the development and promotion of Biblical studies, and to His Excellency, Most Rev. Msgr. Edwin V. O'Hara, D.D., Bishop of Kansas City, Mo., for his gracious permission to make use of the Confraternity Edition. At the same time he wishes to acknowledge with gratitude the frequent and personal encouragement given him in his work by His Excellency, Most Rev. Msgr. Raymond A. Kearney, D.D., Rt. Rev. Edward P. Hoar, V.G., LL.D., Very Rev. Charles J. Callan, O.P., S.T.M., LL.D., Consultor of the Pontifical Biblical Commission, Rt. Rev. William L. Newton, M.A., S.S.D., Rt. Rev. Henry M. Hald, Ph.D., Rt. Rev. George A. Metzger and Rev. Conrad B. Lutz, LL.D. Finally, he is deeply grateful to F.S. Dinger, D.X. McMullen, and A.H. Gruber for their kind assistance in the preparation of the manuscript and book.

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Huntington, L. I., N. Y.

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# TABLE OF CONTENTS


Author's Preface . . . . . vii

General Introduction . . . . . xi

Chronological Index . . . . . xxvii

Index to the Separate Evangelists . . . . . xxxvii

A Gospel Harmony . . . . . 1

Introduction . . . . . 1

Part I: The Birth and Childhood of Jesus . . . . . 2

Part II: The Public Ministry of Jesus . . . . . 9

Section A. The Events before the First Passover . . . . 9

Section B. The Events Between the First and Second Passovers . . . . . 74

Section C. The Events Between the Second and Third Passovers . . . . . 24

Section D. The Events Between the Third and Fourth Passovers . . . . . 57

Part III: The Passion and Death of Jesus . . . . . 122

Section A. The Last Supper . . . . . 122

Section B. The Passion and Death of Jesus . . . . . 131

Part IV: The Resurrection and Ascension of Jesus . . . . . 148

Topical Index . . . . . 155

## LIST OF ABBREVIATIONS

| | |
|---|---|
| B.Z. | *Biblische Zeitschrift* |
| B.Z.F. | *Biblische Zeitfragen* |
| C.B.Q. | *Catholic Biblical Quarterly* |
| C.E. | *Catholic Encyclopedia* |
| E.R. | *Ecclesiastical Review* |
| H.P.R. | *Homiletic and Pastoral Review* |
| R.B. | *Revue Biblique* |
| V.D. | *Verbum Domini* |
| Z.K.Th. | *Zeitschrift für Katholische Theologie* |

Passages which are similar in thought and wording, but not chronologically parallel, are put in italics; the references to the passages are enclosed in brackets [ ].

# GENERAL INTRODUCTION

## I. THE SYNOPTIC PROBLEM

*Bibliography:* Brassac, A., The Student's Handbook to the Study of the N. T. (St. Louis, Mo., 1913) 86–98; Gigot, F., art. Synoptics, in C. E. XIV 389b–394a; Idem, Studies on the Synoptics, in The New York Review 1 (1905) 89–100. 217–231. 347–367. 640–657; 2 (1906) 335–361; Hoepfl, H., Introductionis in sacros U.T. libros compendium, vol. 3 (2 ed. Rome, 1926) 95–127; Huby, J., The Church and the Gospels (New York, 1931); Maas, A., The Biblical Commission and the Synoptic Gospels, in E. R. 47 (1912) 523–532; Pope, H., A Neglected Factor in the Study of the Synoptic Problem, in Irish Theol. Quarterly 8 (1913) 247–270; Idem, The Catholic Student's Aid to the Bible, vol. 2 (New York, 1918) 301–309; Ruffini, E., Introductio in S. S., pars II (Rome, 1925) 140–167; Schumacher, H., A Handbook of Scripture Study, vol. 3 (St. Louis, Mo., 1922) 42–60; Vosté, J. M., De Synopticorum mutua relatione et dependentia (Rome, 1928); Chapman, J., Matthew, Mark and Luke (London–New York, 1937).

*Gospel Synopsis:* In Latin: Camerlynck, A., Evangeliorum sec. Mt., Mc., Lc., Synopsis juxta Vulg. editionem, (3 ed. Bruges, 1921); Perk, J., Synopsis latina quattuor evangeliorum secundum Vulgatam editionem (Paderborn, 1933); In English: Bruneau, J., Harmony of the Gospels (New York, 1898); Lagrange, M. J.-Barton, A Catholic Harmony of the Four Gospels (London, 1930).

### A. The Problem

The first three Evangelists, St. Matthew, St. Mark, and St. Luke are generally called the Synoptists and their Gospels the Synoptic Gospels. The events which are taken from the public life of Christ may be arranged in parallel columns, section by section, and their resemblances as well as their differences may be easily noted at a glance (Greek: *Synopsis*). The Synoptic Problem is that of the literary relations which exist between these first three Gospels.

The similarities and dissimilarities are had (1) in the subject matter; (2) in the arrangement of the subject matter; (3) in the mode of expression.

#### 1. *The Similarities and Dissimilarities in the Subject Matter*

The Synoptists seem to follow the general arrangement presented by St. Peter in Acts 10, 37–40. They treat at length the Galilean ministry of Jesus. The general plan is: (a) The preparation for the public ministry; (b) The Galilean ministry; (c) After the Galilean crisis the journeys to the region of Tyre and Sidon, to the Decapolis, then to the south, and finally to Jerusalem from Jericho; (d) The last week in Jerusalem: the Last Supper, the Passion, Death, and Resurrection.

Besides this general plan followed by the Synoptists, each has some details peculiar to himself.

St. Matthew has the following passages which are proper to himself: (a) The genealogy and the infancy of the Savior chs. 1–2; (b) Almsgiving, prayer, and fasting 6, 1–8.16–18; (c) The parables of the hidden treasure, pearls, and the net 13, 44–52; (d) The walking of Peter upon the waters 14, 28–31; (e) The Primacy of Peter 16, 17–19, etc.

St. Mark has the following passages which are proper to himself: (a) The parable of the seed cast into the ground 4, 26–29; (b) The blind man of Bethsaida 8, 22–26; (c) The young man in the garden 14, 51f, etc.

St. Luke has the following passages which are proper to himself: (a) The annunciation and birth of the Precursor and of Jesus chs. 1–2; (b) In the Baptist's preaching 3, 10–14; (c) The genealogy of Jesus 3, 23–38; (d) The son of the widow of Naim 7, 11–17; (e) The women accompanying Jesus 8, 1–3; (f) In the narrative section of 9, 51–18, 14 mention may be made of the journey to Jerusalem and the inhospitality of the Samaritans 9, 51–56; the parable of the Good Samaritan 10, 29–37; the reception at the home of Martha and Mary 10, 38–42, etc.

If the subject matter in the Synoptic Gospels contained one hundred sections, the following approximate figures may be given relative to the matter common and proper to each of the Synoptics.[1]

| | Proper | Common |
|---|---|---|
| Mark | 7% | 93% |
| Matthew | 42% | 58% |
| Luke | 59% | 41% |
| (John | 92% | 8%) |

Approximately the same statistics prevail on the basis of the number of verses.[2]

[1] Cf. Vosté, J. M., op. cit., 9.
[2] Cf. Vosté, J. M., op. cit., 8f; Brassac, A., op. cit., 87.

| | No. of Verses | Proper to Each | Common to One Only | Common to the Three |
|---|---|---|---|---|
| Matthew | 1070 | 330 (c. 1/3) | To Mark 170–180 | |
| Mark | 677 | 68 (c. 1/10) | To Luke 50 | |
| Luke | 1151 | 541 (c. 1/2) | To Matthew 230–240 | |
| | | | | 330–370 |
| Total | 2898 | 939 | | 330–370 |

These figures show that St. Mark's Gospel has very little material (9–10%) which is not contained in the other two Gospels. The additional matter contained in the first and third Gospels mostly consists of sayings of the Lord, and, except for some differences in wording and grouping, represents essentially the same material: e.g., (a) The birth and childhood of Jesus; (b) The preaching of John the Baptist; (c) The temptation of Jesus; (d) The story of the centurion of Capharnaum; (e) A number of sayings of Jesus; (f) The Sermon on the Mount; (g) A number of parables; (h) The Resurrection and Ascension narratives.[3]

### 2. *The Similarities and Dissimilarities in the Arrangement of the Subject Matter*

(a) In a general way the Synoptists follow the same chronological order. They seem to refer exclusively to the Galilean ministry, and seem to limit the public ministry to one year. Their general plan is: The preparation of the public ministry by John the Baptist; The Galilean ministry of Jesus; The journey to Jerusalem; The Passion, Death, and Resurrection of Jesus.

(b) Often the events are arranged in the same order: i. Matthew 3, 1–4, 11 = Mark 1, 2–13 = Luke 3, 1–4, 13, i.e., the mission of the Baptist, the baptism and temptations of Jesus: ii. Matthew 9, 1–17 = Mark 2, 1–22 = Luke 5, 17–39, i.e., the cure of the paralytic, the call of Matthew, and the question of fasting: iii. Matthew 12, 1–21 = Mark 2, 23–3, 19 = Luke 6, 1–19, i.e., the Sabbath observance, the cure of the withered hand, the counsel to destroy Jesus, large crowds of people assemble: iv. From Matthew 14, 1ff, Mark 6, 14ff, and Luke 9, 7ff, except what is proper to the third Evangelist.

(c) However, one Synoptist often interrupts the general order to insert various events omitted by the others, or he transposes these events, thus forming his own arrangement. Thus for instance Matthew 9, 1–13, 50 greatly differs from Mark 1, 29–6, 13; but both follow the same order in the subsequent passages, in which St. Matthew adds much new material, and St. Mark omits a great deal and even transposes the order of sentences.

Both St. Matthew and St. Luke show great differences in the order of sentences. The first Evangelist has five large collections of sayings of Our Lord, whereas St. Luke has but a smaller collection, e.g., the Sermon on the Mount. But in St. Mark the sayings of the Lord are few in number.

St. Luke generally follows the arrangement that prevails in St. Mark's Gospel, but he inserts 6, 20–8, 3 between Mark 3, 19 and 3, 20, omits Mark 6, 45–8, 26, and inserts 9, 51–18, 14 between Mark 9, 49 and 10, 1.

(d) At times a transposition is found in the order of events (as e.g., the call of the first disciples in Matthew 4, 18–22 (after Christ's coming to Capharnaum), Mark 1, 16–20 (on His journey to the town), Luke 5, 1–11 (in other circumstances), in sentences (as e.g., the lamp under the corn measure in Matthew 5, 15, Mark 4, 21, and Luke 11, 33 (also 8, 16); the question of divorce in Matthew 5, 32 (also 19, 9), Mark 10, 11f, Luke 16, 18, etc.), and in ideas (as e.g., the temptations of Jesus in Matthew 4, 5–10 and Luke 4, 9–15. 5–8; the denunciation of the traitor in Matthew 26, 21–25. 26–28, Mark 14, 18–21. 22–24, and Luke 22, 21–23.19f, etc.).

(e) St. Matthew in presenting the life of Jesus follows the logical sequence of events. He indicates his general program in 4, 17 and 16, 21, and he gives a general précis of the Galilean ministry in 4, 18–25. In his Gospel he has five collections of the sayings of Our Lord and through the formula "And it came to pass" proceeds to the narrative portion; e.g., i. The Sermon on the Mount 5, 1–7, 28, then "And it came to pass" 7, 29; ii. Instructions for the Apostles 10, 5–42, then "And it came to pass" 11, 1; iii. A group of parables 13, 3–52, then "And it came to pass" 13, 53; iv. The instruction of the disciples 18, 3–35, then "And it came to pass" 19, 1; v. The eschatological discourse 23, 2–25, 46, then "And it came to pass" 26, 1.

The same logical plan of development occurs in some of the individual parts of the narrative sections, as for instance in Matthew 8–9. i. There are recorded three individual miracles (8, 1–17, i.e., the cure of the leper, of the servant of the centurion, and of Peter's mother-in-law) followed by the two demands by Christ of those who wish to follow Him (8, 18–22). ii. Again there are three miracles (8, 23–9, 8, i.e., the calming of the storm, the cure of the two demoniacs, and the healing of a paralytic) followed by the two demands of Christ's adversaries, which are rejected by Him (9, 9–13, 14–17). iii. Finally there are three miracles (9, 18–34, i.e., raising the daughter of Jairus to life and the woman with a hemorrhage per modum unius, the cure of the two blind men, and the healing of a dumb demoniac) followed by an introduction to a new discourse (9, 35–10, 4).

### 3. *The Similarities and Dissimilarities in the Mode of Expression*

(a) In general the style of the Synoptists is the same: simple, popular, proverbial, parabolic, and paradoxical.

[3] Cf. Schumacher, H., op. cit., 45.

(b) In the narrative sections, which are given in two or even three of the Synoptics, the very same words are often employed for several sentences; e.g., the cure of the leper (Matthew 8, 1–4; Mark 1, 40–44; Luke 5, 12–14), the healing of the paralytic (Matthew 9, 2b–8; Mark 2, 5–12; Luke 5, 20–26), the rich young man (Matthew 19, 16–23; Mark 10, 17–23; Luke 18, 18–24).[4] Even very rare words or forms are sometimes employed by all three Synoptists.[5]

(c) The very words of Jesus, which were undoubtedly held in greatest reverence by primitive Christianity and were of supreme importance, are often rendered under a variety of forms; e.g., the Our Father (Matthew 6, 9–13; Luke 11, 2–4), the formula of consecration (Matthew 26, 26–28; Mark 14, 22–24; Luke 22, 19f), the confession of Peter (Matthew 16, 16; Mark 8, 29; Luke 9, 24), the title on the Cross (Matthew 27, 37b; Mark 15, 26b; Luke 23, 38b).

(d) These differences between the Synoptists, however, are easily understandable. St. Matthew often summarizes and presupposes circumstances which are well known to his Oriental audience; he merely treats some of the main events and describes more fully those which occurred by reason of some particular circumstance (cf. e.g., 1, 18ff; 2, 1ff; 8, 5ff). He prefers to arrange his subject matter into various classes or categories and makes use of various stereotyped phrases (cf. e.g., 5, 17 and 10, 34; 8, 2 and 9, 18).

St. Mark writes vividly, pleonastically, and at times gives additional details. He makes use of the historical present and does not always follow the strict chronological order.

St. Luke writes historically and chronologically. He is careful of his style and in the first two chapters of his Gospel imitates to some extent the classical writers. In those passages or sections which are proper to him, as for instance the journey to Jerusalem (9, 51–18, 14), he seems to have collected everything which referred to his subject matter. He also distributes the sayings of Our Lord into smaller fragments.

Thus it will be immediately evident to the reader, what is meant by the Synoptic Problem. "The harmony and variety, the resemblances and the differences must be accounted for. They form a literary problem — the Synoptic Problem, as it is called."[6]

The following directive norms must be kept in mind in trying to obtain a solution to the problem. They are the answers of the Pontifical Biblical Commission to the Synoptic Problem which were given on June 26, 1912.

1. *Synoptic Problem* — Whether observing all things that are to be observed according to what has already been laid down, especially as regards the authenticity and integrity of the three Gospels of Matthew, Mark, and Luke, the substantial identity of the Greek Gospel of Matthew with its primitive original, and the order of time in which they were written, is it lawful for exegetes, in order to explain the similarities or dissimilarities between them, to dispute freely about all the varying and opposing opinions of authors and to appeal to hypotheses of oral or written tradition or even to the dependence of one on the one or on both that precede? Answer: In the affirmative (E B 417).

2. *Two Source Theory* — Whether what has been laid down above is to be considered as observed by those who, unsupported by any witness of tradition or by any historical argument, lightly embrace the hypothesis commonly known as that of "the two sources," which strives to explain the composition of the Greek Gospel of Matthew and the Gospel of Luke mainly by their dependence on the Gospel of Mark and on the so-called collection of "Sayings of the Lord"; and can they, therefore, freely advocate it? Answer: In the negative to both parts (E B 418).

### B. Various Solutions to the Problem

#### 1. *The Hypothesis of Oral Tradition or Apostolic Catechism*

The advocates of this theory are * Gieseler (1818), Schegg, Kaulen, Cornely, Knabenbauer, Fouard, Le Camus, Levesque, Lattey, etc. According to these scholars the Apostles were obliged to preach the gospel of Jesus Christ to all nations. From the abundance of material at their disposal from the life of Christ, they selected those discourses which could be accommodated to their audiences and neophytes, and those miracles which were outstanding to prove or illustrate Christian doctrine.[7]

In the beginning this oral teaching about Christ contained a fixed or stereotyped form, which the Apostles and Apostolic men changed according to different localities and circumstances. Though the three Synoptic Gospels are substantially the same, yet they represent three different forms of the Apostolic catechism: the *Palestinian* (Matthew), the *Roman* (Mark), and the *Antiochian* (Luke).[8]

This theory of oral teaching is *insufficient* to solve the Synoptic Problem. (a) Since the first catechism was undoubtedly in Aramaic and the Apostles, who were evangelizing the various parts of the civilized world, gave their instructions in Greek to their converts and neophytes from paganism, the astounding harmony which exists in the words and grammatical constructions of the Greek Gospels cannot be reasonably explained by this theory alone.

(b) In this theory the various differences in the Synoptists are not satisfactorily explained. Even

[4] For these Greek parallelisms cf. Ruffini, E., op. cit., 143–146 and Vosté, J. M., op. cit., 12–15.

[5] Cf. Hoepfl, H., op. cit., 96.

[6] Cf. Gigot, F., in C. E. XIV, 390f.

[7] Cf. Huby, J., op. cit., 12f.

[8] Cf. Hoepfl, H., op. cit., 100.

though the Apostles explained the doctrine of Christ in various ways according to the capacity of their audiences and the purposes that they had in mind, yet there is no reason why they should differ so greatly in the simplest things, as e.g., the title on the Cross. Why should the Our Father in the Antiochian catechism (Luke 11, 2–4) have a different form than the Palestinian catechism (Matthew 6, 9–13)? Why should the very words of the institution of the Blessed Eucharist, which were given to the Greeks (Luke 22, 19ff), be different from the formula given to the Jews (Matthew 26, 26ff) and the Romans (Mark 14, 22ff)?[9]

(c) This theory of oral tradition does not satisfactorily explain the reason why St. John, who lived so many years with the Apostles and disciples and had access to this primitive Aramaic form of the Apostolic catechism, should differ so greatly from the Synoptists even in those passages which he has in common with them, as e.g., the multiplication of the loaves (6, 1–21), the history of the Passion (18, 1–20, 23), etc.

Conclusion — The theory of oral tradition or Apostolic catechism *per se* does not suffice to solve the Synoptic Problem, yet it helps to a large extent in its solution. In the very beginning the gospel was preached by word of mouth or orally, and the three Synoptists seem in nearly all their accounts (Mark) or in a good part of them (Matthew and Luke) to adhere to the catechism of St. Peter, such as he taught it in Jerusalem and then later in Rome.[10]

### 2. *The Hypothesis of Mutual Dependence* (*Benützungshypothese*)

According to this theory the later Evangelists made use of the writings of the former ones. There being three Evangelists, six various types are possible.

| | | |
|---|---|---|
| Matthew | Mark | Luke |
| Matthew | Luke | Mark |
| Mark | Matthew | Luke |
| Mark | Luke | Matthew |
| Luke | Matthew | Mark |
| Luke | Mark | Matthew |

The last two types need not be considered in the Synoptic Problem, because very few scholars hold that St. Luke's Gospel was the first to have been written. In the subsequent hypothesis it will be demonstrated that St. Mark's Gospel was not the first to have been composed.

The arrangement of Matthew, Luke, and Mark has had very few advocates in the past, as e.g., * Griesbach, Pasquier, whereas the order of Matthew, Mark, and Luke has many defenders, as e.g., St. Augustine, Hug (1847), Patrizi (1852), Schanz (1885), Calmes (1898), Bonaccorsi (1904), Belser, * Zahn, Cladder, etc.

(a) According to the proponents of this latter arrangement and this theory, St. Mark followed the Aramaic Gospel of St. Matthew. Nearly the entire Gospel of St. Mark, with the exception of a few passages, is found in the Gospel of St. Matthew. In many pericopes or passages St. Mark appears to give a résumé of St. Matthew's narrative (e.g., in the history of the temptation compare Mark 1, 12ff with Matthew 4, 1–11) and although he does not give us the Sermon on the Mount, yet its effect is described in nearly the same words which are found in the first Gospel: "for he was teaching them as one having authority, and not as the Scribes" (Mark 1, 22; also Matthew 7, 28f). In Mark 12, 1, we read "And he began to speak to them in parables," but then only one parable, that of the wicked vine-dressers, follows, whereas in the parallel passage Matthew 21, 28ff there are three parables given. In the word of the institution of the Blessed Eucharist (Mark 14, 22–25) he follows almost verbatim St. Matthew (26, 26–29) against St. Luke (22, 19f).[11]

(b) Almost forty-five verses in the first and second Gospels, especially in the history of the Passion, correspond verbally. This, however, should make us conclude that the Greek interpreter or translator of the first Gospel depended upon St. Mark's Gospel, since the second Evangelist hardly made use of a Greek translation of the first Gospel. Furthermore St. Matthew has forty-six citations from the Old Testament and of these twelve are based upon the Hebrew and thirty-four are based upon the Septuagint. St. Mark has sixteen citations all of which are either exact or literal renditions of the Septuagint and in many of those which are found common to the first Gospel almost complete verbal harmonization prevails, whether these citations disagree with the Hebrew or the Septuagint text.

(c) St. Luke was acquainted with the Gospel of St. Mark. i. Frequently the same order with only a few changes is followed. Thus in the general plan the following arrangement prevails:

| | |
|---|---|
| Mark 1, 21–3, 12 . . . . | Luke 4, 31–6, 19 |
| Mark 4, 1–9, 41 . . . . | Luke 8, 4–9, 50 |
| Mark 10, 13–13, 37 . . . | Luke 18, 15–21, 36 |

ii. Often there is a similarity in the mode of expression or various phrases and words are identical; cf. e.g., the cure of the paralytic (Mark 2, 10–12, Luke 5, 18–26, and Matthew 9, 6–8); also the call of Matthew (Levi), (Mark 2, 13–22, Luke 5, 27–39 and Matthew 9, 9–17), etc. iii. St. Luke often translates the Latin words contained in St. Mark's Gospel into the Greek and thus brings about a purer style; he also omits some things which are unknown to his pagan converts, adds and changes much.

[9] Cf. Hoepfl, H., op. cit., 101.

[10] Cf. Huby, J., op. cit., 3–11.18.

[11] Cf. Hoepfl, H., op. cit., 112f.

(d) The question whether St. Luke also depended upon the Gospel of St. Matthew is still keenly disputed. Some scholars, as e.g., Belser, Hartl, Cladder, etc., affirm that St. Luke was acquainted with the first Gospel and made use of it. However, we must bear in mind that this dependency is either denied or doubted by others.

This theory of Mutual Dependence alone is *insufficient* to solve the Synoptic Problem. (a) No Father, except St. Augustine, made use of this solution, and his statement cannot be viewed as an echo of a universal tradition, but only as his own private opinion.[12]

(b) This theory does not adequately explain the reason why an Evangelist at one time copies his predecessor almost verbatim, and then at other times omits narratives and discourses, or shortens, expands, transposes, and modifies them so extensively.[13]

(c) This solution also seems to be improbable from the point of view of historical research, for it supposes that St. Mark only made use of the first Gospel, and that St. Luke probably depended upon the first Gospel, but surely upon the second. But then how may one explain St. Mark's silence about the infancy of the Savior, the Sermon on the Mount with the eight beatitudes, the Our Father, and many miracles which would have helped to prove his thesis, i.e., the divinity of Christ. If St. Luke was acquainted with both St. Matthew's and St. Mark's Gospels, why does he omit the cure of the Syrophœnician woman (Matthew 15, 21–28; Mark 7, 24–30), for surely her marvelous faith, which had been praised so highly by Jesus, would have been a splendid object lesson for the third Evangelist, who, like his master St. Paul, stresses the necessity of faith and the universality of salvation; and yet he so frequently makes mention of other women in his Gospel; cf. also Matthew 21, 43; 24, 14 which are also lacking in the third Gospel.

### 3. *The Hypothesis of Written Documents*

This theory has been proposed by scholars under a variety of forms, depending upon the number of sources employed.

#### (a) The One Document or Proto-Gospel (Ur-evangelium) Theory

This theory was first proposed by * Lessing (1784) and then adopted by * J. G. Eichhorn (1794.1804). These authors maintained that an Aramaic Gospel (Ur-evangelium) was written shortly after the death of Our Lord and originally contained a compendium of the deeds and sayings of Christ. Later when this Gospel was disseminated among the faithful, it was gradually subjected to various changes and was increased by various additions from oral tradition, so that from the original Gospel there arose different forms or revisions, which were translated into the Greek language and thus gave origin to our Synoptic Gospels. The Anglican Bishop * Marsh (1801) slightly modified this theory by asserting that the Aramaic Gospel was translated immediately into the Greek and later this Greek version was revised to such an extent that our three Synoptic Gospels represent three revisions of this Greek version from the original Aramaic Gospel.[14]

This opinion was later revived by *A. Resch (1898. 1906), who, however, tried to prove that the Proto-Gospel was originally written not in Aramaic but in Hebrew by St. Matthew. This document was then employed by St. Mark, St. Luke, and the author of the canonical Gospel according to St. Matthew.

#### (b) The Two Document (Die Zweiquellentheorie) Theory, i.e., Mark and Logia

This theory has been proposed under a twofold form. i. * A. Reville (1862), * E. Renan (1867), * H. J. Holtzmann (1892), * W. Wrede (1907), * A. Loisy (1893f. 1902), * J. Weiss (1902), * E. Wendling (1905.1909), * H. Stanton (1909), etc., maintain that there are two principal sources for our canonical Gospels: *Proto-Mark* (Urmarkus), i.e., a compendium of the deeds of Christ which were written in Greek and *Logia of Matthew* or *Q*,[15] i.e., a collection of the discourses of Our Lord which were written in Hebrew (Aramaic) by the Apostle Matthew. According to these authors the canonical Gospel according to St. Mark is a compilation of these two sources, and the canonical Gospels according to St. Matthew and St. Luke are a compilation of those two sources with the addition of some smaller writings or sources.[16]

ii. In recent times the above theory has been accepted by many scholars with some slight modifications. The canonical Gospel of St. Mark is substituted for Proto-Mark, but the Logia of Matthew (*Q*) remains practically the same, i.e., the Hebrew or Aramaic Gospel of St. Matthew which was substantially different from our canonical Greek Gospel of St. Matthew. These two sources are considered as the principal materials used for the compilation of the canonical Gospels according to St. Matthew and St. Luke. This theory, which was first proposed by * Chr. H. Weisse (1858), was followed by * E. Renan (1877), * A. Jülicher (1913), * P. Wernle (1900), * A. Harnack (1907), * O. Holtzmann (1901), * J. Wellhausen (1905.1911), * C. W. Allen (1907), * W. Holdsworth (1913), * J. Holtzmann, etc., and by the following Catholics: V. Ermoni (1897), P. Batiffol (1905. 1907), F. E. Gigot (1906 f), J. M. Lagrange (1904. 1911), Camerlynck-Coppitiers (1908), J. Huby

[12] Cf. Brassac, A., op cit., 92.

[13] Cf. Brassac, A., op. cit., 91.

[14] Cf. Hoepfl, H., op. cit., 102f.

[15] The name *Logia*, i.e., *Sayings* of the Lord, is taken from the writings of Papias, who states that St. Matthew edited the Logia Domini (cf. Eusebius, in Hist. Eccl. III. 39, 4); *Q* = Quelle, i.e., Source.

[16] Cf. Ruffini, E., op. cit., 152.

(1910),[17] L. de Grandmaison (1907), U. Fraccasini (1910), E. Jacquier (1911)[18], etc.

Scholars, however, do not agree about the extent, the origin, the time, or the historical value of this source "*Q*," nor even about the manner in which either the first or the third Evangelist made use of this source. For instance * Harnack holds that St. Matthew was the author of this source and * I. C. Hawkins (1909) and * C. R. Gregory adopt this view as probable, but then others ascribe this source to an unknown author. * P. Haupt (1913) distinguishes between $Q^1$ (c. A.D. 50), $Q^2$ and $Q^3$ (c. A.D. 70). According to * Harnack the source *Q* is older than the canonical Gospel of St. Mark and was written c. A.D. 50 or even earlier, but according to * C. R. Gregory it originated c. A.D. 60, or even while Christ was still alive according to the opinion of * W. Ramsay. It is * Jülicher who maintains that *Q* contained only the discourses of Our Lord, but * A. Resch and * B. Weiss hold that it also included the deeds of Christ. * I. C. Hawkins, * C. W. Allen, and * B. H. Streeter admit that all the discourses, which are found in the Gospels of St. Matthew and St. Luke, have been taken from *Q*. * Harnack holds that the order of the discourses is better preserved in Matthew than in St. Luke, while * Streeter tries to prove the direct opposite.[19]

### (c) The Theory of Many Written Fragments or Documents (Fragmentenhypothese)

* F. D. E. Schleiermacher (1817), applying the principles of * F. V. Wolff (1795) about the composition of the Homeric poems to the Gospels, maintained that the discourses and deeds of Jesus had not originally been collected into one book or Gospel, but circulated among the faithful in many folios or sheets. It was from these fragments, Aramaic and Greek, that the Synoptic Gospels originated.

### A Criticism of These Theories of Written Documents

These theories, described above, *per se* are not contrary to faith, since any inspired author may make use of written sources, but these theories lack a solid historical basis.

(a) The "One Document or Proto-Gospel Theory" is not true. The existence of Gospel sources, whether written or oral, before our canonical Gospels cannot be denied (cf. Luke 1, 1ff). Besides, this theory does not explain satisfactorily the reason why the Synoptic Gospels are at times so different in discourses and deeds, and even in parallel passages. Finally, ecclesiastical tradition never makes any mention of this Proto-Gospel.

(b) The "Two Document Theory, i.e., Proto-Mark (or canonical Gospel of Mark) and Logia" is open to many flaws. Nothing further need be said about the hypothesis of Proto-Mark; its existence is purely hypothetical and is entirely unknown to tradition.

i. The oldest tradition gives us to understand that St. Matthew wrote a Gospel and not merely a collection of the sayings of Our Lord. When the Fathers of the Church made use of his Greek Gospel, they were fully persuaded that the Greek Matthew was substantially the same as the Aramaic Matthew. The belief of the Fathers cannot be reconciled with the "Two Source Theory."

ii. The order of the Synoptic Gospels according to the Fathers was Matthew, Mark, and Luke, and the "Two Source Theory" is contrary to this ancient tradition. Hence all the arguments of the critics are based not upon tradition, but purely upon internal grounds.

iii. Critics offer many intrinsic reasons. From the subject matter they argue that nearly all of St. Mark's Gospel is to be had in St. Matthew and St. Luke. Hence St. Mark must have been the source of these Gospels. *Refutation* — St. Mark has some things which are proper to him and are lacking in St. Matthew; more than once he omits what is contained in the first Gospel (e.g., the Sermon on the Mount, Matthew 5–7). St. Mark has also some things which are proper to him and are lacking in St. Luke; thus the problem remains unsolved why St. Luke should have omitted many things (i.e., about 15% of St. Mark), even those very events which were most appropriate for his thesis, as e.g., the journey to Tyre and Sidon (Mark 7, 24ff). In both St. Matthew and St. Luke there are many things which are proper to each and are not found in St. Mark. From what source were these derived? Not from the "Logia," because they are supposed to contain merely the sayings of Our Lord and to exclude ordinarily the narrative portions.

From the arrangement of the subject matter the critics argue that the order of events in St. Mark's Gospel appears to be the fundamental basis of that followed by St. Matthew and St. Luke. When one Evangelist departs from St. Mark, the other follows him. *Refutation* — The same general arrangement argues for some common source, but not necessarily for any particular source. If the fundamentals (e.g., chronology, mnemonics, etc.) appear to be the same, the easier explanation is to link them with oral tradition. St. Mark, however, does not always follow the arrangement which is found in the first and third Gospels; e.g., the call of the first disciples and the teaching of Jesus in the synagogue of Capharnaum (Mark 1, 16–20.21f), the preaching of Jesus throughout all Galilee and the cure of a leper (Mark 1, 39.40–45), etc., where his arrangement is confirmed neither by St. Matthew nor by St. Luke.

The two responses of the Pontifical Biblical Commission which were given on June 26, 1912 and are cited above on p. xiii teach "the substantial identity

[17] Cf. Ruffini, E., op. cit., 152f.
[18] Cf. Catholic Encyclopedia, vol. X, 62a.
[19] Cf. Hoepfl, H., op. cit., 105f.

of the Greek Gospel of Matthew with its primitive original" and deny the value of the "Two Source Theory" on traditional and historical grounds.

(c) The "Many Written Fragments Theory" has no probability. Had such sources ever existed, one could hardly explain how all of them perished without a trace. Besides, there is no word about them in tradition. Finally, it seems hardly credible that the Synoptists in a casual and accidental manner should have pieced their Gospels together in the same general order from these many fragments.

4. *The Mixed Hypothesis* (*The More Probable Theory*)

This theory draws out the best that is contained in the other theories, i.e., it admits the oral catechism, some extracanonical sources, whether written or unwritten, and a mutual dependence as the sources of the Gospels. The scholars who defend this theory are M. Hagen, A. Brassac, H. Hoepfl, L. Fonck, H. Schumacher, E. Ruffini, J. Vosté, J. Huby (1931), L. de Grandmaison (1934), etc.

(a) Before the canonical Gospels were written there was an oral catechism, which was quite uniform. This was the primary source of the Gospels.[20]

Christ taught His gospel by word of mouth and did not write it down. He commanded the Apostles to make disciples of all nations and to teach them (Matthew 28, 19f; Acts 1, 8), but He did not order them to write down His gospel.

For some years after the death of Christ the gospel was solely preached by the Apostles, and this oral tradition was given in both Aramaic and Greek. This catechism followed the general plan outlined by St. Peter, the Prince of the Apostles (Acts 10, 37–40), and contained the preparation for the public ministry of Jesus, the Galilean ministry, the journey from Galilee to Jerusalem, and the last week in Jerusalem. This catechism contained not only the miracles but also the discourses of Our Lord.

The faithful and accurate recollection and preservation of this teaching of Christ was altogether possible, when we bear in mind not only the value which tradition holds among the Orientals and other peoples, but also the stylistic use of parallelism which is a great aid to the memory.[21]

(b) Before the Gospels were written, there were various different sources, either written or unwritten, the nature and number of which cannot be definitely decided. The plurality of extracanonical sources, whether written or oral, is supposed by St. Luke in his prologue (1, 1ff), but whether these were in Greek or Aramaic cannot be known exactly, yet both are possible. Ruffini has shown that the usage of a common Aramaic written source at times helps to solve exegetical difficulties occurring in the Synoptic Gospels.[22]

(c) Some mutual dependence between the Synoptists exists. This is evident from the relationship which exists between the three Gospels.

The sources of the Aramaic Gospel of St. Matthew— As an Apostle St. Matthew was an eye witness to many events which he describes. A few details, as e.g., the history of the infancy of the Savior, he could have easily learned from other eye witnesses, or from those who were intimately related with those witnesses; the genealogy of Jesus he could have easily acquired from the Old Testament, public records, and oral tradition.

The sources of the Gospel of St. Mark — The principal source of the second Gospel was the preaching of St. Peter. This is evident from tradition and from the contents of the Gospel. When St. Mark wrote his Gospel, there were in circulation the Aramaic Gospel of St. Matthew and very likely some extracanonical Gospels, from which he could have derived his materials. It seems very likely that St. Mark also depended upon the Aramaic Matthew, since nearly all of his Gospel is found in St. Matthew.

Just as St. Mark was dependent to some extent upon Aramaic Matthew, so the Greek translator of St. Matthew's primitive original was dependent upon St. Mark for his language and style. About $^1/_{15}$ of the Gospel of St. Mark agrees verbally with St. Matthew, and twenty-three rare words are only used by them in parallel passages. The citations, which they have in common, disagree together with the Hebrew or the Septuagint text.

The sources of the Gospel of St. Luke — The preaching of St. Paul was edited by St. Luke, but it is very likely that the Evangelist also made use of other sources. For the infancy of Jesus he received his information either directly or indirectly from Our Blessed Lady (cf. Luke 2,19. 51; also 1, 2). Besides, the Evangelist consulted St. Peter, whom he perhaps met at Antioch and later at Rome with St. Mark, St. James (Acts 21, 18), St. Barnabas, of whom he often speaks so reverently (Acts 9, 26–28; 11, 22–26; 13–15) and St. Philip (Acts 21, 8ff). In his prologue he makes mention of many sources about which we know nothing. His genealogy is based upon the Old Testament, public records, and oral tradition. St. Luke also made use of the Gospel of St. Mark, for often there is the same arrangement and mode of expression, and at times he even changes the Marcan Latinisms into Greek words. Scholars, however, do not agree whether St. Luke also depended upon the first Gospel; in recent times Vosté[23] together with Lagrange admits some literary dependence.

(d) The purpose and peculiar style of each of the Synoptists must also be taken into consideration for the special qualities of their Gospels.

[20] Cf. Huby, J., op. cit., 3–44; Lattey, C., The place of memory in the composition of the Synoptic Gospels, in Biblica 1 (1920) 327–340; De Grandmaison, L., Jesus Christ, vol. I (New York, 1934) 203–213; Prat, F., The Theology of St. Paul (New York, 1927) vol. II, 28–35.

[21] Cf. Huby, J., op. cit., 26ff; De Grandmaison, op. cit., 204ff.

[22] Op. cit., 160–163; cf. also Lattey, C., op. cit., 330f.

[23] Cf. op. cit., 60–63.

## II. THE CHRONOLOGY OF THE LIFE OF CHRIST

*Bibliography:* Holzmeister, U., Chronologia Vitae Christi (Rome, 1933); Ruffini, E., Chronologia Veteris et Novi Testamenti in Aeram Nostram Collata (Rome, 1924); Steinmueller, J. E., The Chronology of the Life of Christ, in H P R 36 (1935) 147–153. 263–267; 36 (1936) 384–393.

### 1. *The Birth of Christ*[1]

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#### (a) The Year of the Nativity

The first question that presents itself to our mind when considering the chronology of Christ's life is: "When was Our Divine Savior born?" Catholic exegetes are not agreed on this fundamental problem. Dates ranging from 8 B.C.[1a] to 4 B.C. are commonly found in our manuals. In the ultimate analysis we must face two problems: "What is the most probable year, and what is the evidence for such an opinion?"

The Synoptists, St. Matthew and St. Luke, give us temporal indications for the time of Christ's birth. These, together with our present knowledge of Roman as well as Jewish history, are the sources for the solution of such problems.

i. "Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, there came Magi from the East to Jerusalem" (Matthew 2, 1).

This text clearly indicates that at the time of Our Lord's birth Herod the Great was still alive. Historians inform us that this king died in the year 750 of the Roman era, or four years before the beginning of the Christian era.

The last period of Herod's life is known from the Jewish historian, Josephus Flavius, who derived his information from the courtier, Nicholas Damascene. When Herod was grievously ill at Jericho, a false rumor was spread at Jerusalem that he had died. Immediately some boys under the leadership of Judas and Matthias tore down the golden eagle from the Temple (*Antiq.*, xvii, 6, 1–4; *Bella Jud.*, i, 33, 1–4). For this reason the king ordered the culprits to be burned to death: "Herod deprived Matthias of the high-priesthood and burnt the other Matthias, who raised the sedition, with his companions alive. And that very night there was an eclipse of the moon" (*Antiq.*, xvii, 6, 4). The baths at Callirrhoe in the Transjordan did not have their desired effects, so the king was brought back to Jericho. Thereupon the princes of the people were ordered to appear before him. These were imprisoned in the hippodrome, and Salome, his sister, together with her husband Alexas, was ordered to put them to death at his demise so that there would be universal mourning in the land. Five days before his death he put to death his son, Antipater, with permission of the Roman authorities. "He died the fifth day after he caused Antipater to be slain, having reigned since he procured Antigonus to be slain thirty-four years, but since he had been declared king by the Romans, thirty-seven" (*Antiq.*, xvii, 8, 1). He died shortly before the Feast of the Passover (*Antiq.*, xvii, 9.3).

The Feast of the Passover (i.e., the fifteenth of Nisan in this year of 750 A.U.C.) occurred on the eleventh of April (4 B.C.). During the last period of Herod's life there were only three total eclipses of the moon, namely, September 15, 5 B.C., March 12–13, 4 B.C., and January 9, 1 B.C. All the events narrated above could hardly have taken place within the short period of one month (i.e., between the eclipse of the moon on March 12–13, 4 B.C., and the Passover on April 11, 4 B.C.). Hence it is most probable that Josephus was referring to the eclipse of the moon on September 15, 5 B.C.

When the Magi visited Herod at Jerusalem (Matthew 2, 1ff), the monarch was still enjoying good health. Hence we may conclude that, according to St. Matthew and Josephus, Jesus Christ was born not after but before the early months of the year 5 B.C.

ii. "Now it came to pass in those days, that there went forth a decree from Cæsar Augustus that a census of the whole world should be taken. This first census took place while Cyrinus was governor (or military commander) of Syria" (Luke 2, 1f).

In seeking the year of this first census we must avoid the pitfalls of some scholars as well as those of rationalistic historians. At times we find another grammatical reconstruction of the text: "This census took place before (the census which took place, while) Cyrinus was governor of Syria." This solution, defended by some Catholic exegetes as Lagrange, Pope, etc., must be rejected. Though it is true that the Greek word "Protos" is comparative when followed by a noun or pronoun, yet nowhere in classical literature or in the Bible can an example be found to confirm this comparative meaning of "Protos" with the participle as in our text. The German historian * Schürer, whose authority remains unquestioned in many circles, has tried to undermine the credibility of St. Luke's account. Yet, needless to say, every docu-

[1] Cf. Steinmueller, J. E., op. cit., 147–153.

[1a] The expression "B.C." referring to the birth and life of Christ is an unavoidable anachronism.

mentary evidence strengthens and confirms the accuracy of the third Gospel.

The Roman Emperor Augustus (44 B.C.–A.D. 14) decreed three censuses of Roman citizens for the entire Empire. These were conducted in the years 726, 746, and 767 A.U.C. — that is, 28 B.C., 8 B.C., and A.D. 14 (cf. *Ancyra Monument*). Of these three the census of 8 B.C. merits our special attention as will be seen shortly.

Not only Roman citizens but likewise other people were registered in the various provinces. The *Tabula Claudiana* found at Lyons, France, in 1527 attests the registration of the Gauls. The *Lapis Venetus* discovered at Venice in 1880 describes the numbering of the population of Apameia, Syria, during the governorship of P. Sulpicius Cyrinus. In the provinces of Africa, Lower Germany, and Spain similar censuses were conducted. Then too Tacitus (*Annals* vi, 41) makes mention of a census amongst the Cliteans of Asia Minor. But the most important records for censuses have been found in Egypt.

From various papyri documents found at Oxyrhynchus, Egypt, it is evident that there was a system of periodic censuses every fourteen years. From the eighth year of Nero, A.D. 61–62, up to the year A.D. 257–258, there is a series of documents to show that every fourteen years there was a census by households. The documentary evidence for the periodic registration between A.D. 19–20 and 61–62 makes no mention of "censuses by households." For these four enrolments a papyrus record is only lacking for A.D. 33–34, but Tacitus seems to allude to this (cf. *Annals* vi, 41).

There is as yet no papyrus record for the census of A.D. 5–6, but then St. Luke (Acts 5, 37) and Josephus (*Antiq.* xviii, 1, 1) allude to this. It was taken immediately after the deposition of Archelaus, the son of Herod the Great, and by the governor P. S. Cyrinus.

It seems, therefore, most probable that St. Luke (2, 1f) is referring to the first census which began this periodical enrolment system of every fourteen years under Augustus. The third Evangelist who investigated all things from the beginning (1, 3) clearly distinguishes this first census from the second (Acts 5, 37), when Cyrinus was legate for a second time. This system of periodic enrolments began 9–8 B.C., and at that time Jesus Christ was born.

The reason why a census was taken every fourteen years was to obtain a head-tax from all who had reached the age of fourteen. Since the name, age, profession, and personal wealth of every one was carefully recorded on the official registers, all this information was preserved for other future taxes. Incidentally it also gave the manpower of a future potential enemy.

The journey of Joseph and Mary is easily explained, when we consider the Roman practice of obliging its own citizens at times to return to the place of origin as well as the numerous censuses by households amongst the Egyptians. In accordance with Jewish institutions, the census in Judea was taken according to tribes, kindreds, houses, families, and heads (Num. 1, 18). In Syria, which probably also included Palestine from the practical viewpoint of registration, men from the age of fourteen and women from the age of twelve to sixty-five were required to pay this head-tax.

The choice of the year 8 B.C. for the year of Christ's birth also harmonizes with profane history. Tacitus informs us that Cyrinus was a military genius. After his consulship he conquered the Homonadensians, a wild Taurian tribe that lived on the borders of Pamphylia and Cilicia, and for his successful campaign was accorded triumphal honors (*Annals* iii, 48). The so-called Tivoli Monument (found in 1764 at Tivoli and now preserved in the Lateran Museum) seems to allude to these same triumphal honors and to the appointment of Cyrinus a second time as governor of the Syrian province. Thus, Cyrinus in his first tenure of office (9–8 B.C.) entrusted Sentius Saturninus with the charge of registering Judea (cf. Tertullian, *Adv. Marcion.*, iv, 19).

Such a census was entirely possible in the kingdom of Herod the Great. After the battle of Actium between Antony and Octavianus on September 2, 31 B.C., we find Herod hastening in the following year to the island of Rhodes to visit the victorious Roman. There in front of Octavianus he took off his crown and asserted that he no longer wished to wear it, unless it were conferred upon him by the Roman (*Antiq.* xv 6, 6). From this time onward Herod was no longer a king "jure proprio" (as were the ally kings), but rather a "rex restitutus" through the grace and friendship of Cæsar Augustus and the decree of the Senate.

Although Josephus Flavius makes no explicit mention of this first census in 9–8 B.C., yet he seems to allude to it. In his "Antiquities" (xvii, 2, 4) we read: "Accordingly when all the people of the Jews gave assurance of their good will to Cæsar and to the king's government, these very men (Pharisees) did not swear, being above six thousand; and when the king imposed a fine upon them, Pheroras's wife paid their fine for them." These things occurred most likely between the years 9 and 7 B.C. If we bear in mind that the Romans in these censuses required besides the name, age, sex, enumeration, and valuation of property, etc., also the oath of fidelity to the Emperor, then this census is implicitly implied by the Jewish historian.

### (b) The Month and the Day of the Nativity

Amongst the early Fathers and ecclesiastical writers there was no uniform opinion about the celebration of Christ's Nativity. In fact, Christmas was not mentioned amongst the early feasts of the Church. St. Irenæus (c. 135–202/203) and Tertullian (160–240/250) omit it from the lists of feasts enumerated by them.

Clement of Alexandria in his "Stromata" (i, 21),

written about 208–211, is the first to mention this feast. He personally thought that Our Lord was born on November 19, and referred to the opinions of others who claimed Christ was born on May 20 or April 19 or even April 20.

An anonymous treatise on Easter (De Pascha Computatus), composed in the year 243 and once falsely attributed to St. Cyprian of Carthage, assigned March 28 as the birthday of Christ.

At the end of the third century or the beginning of the fourth century it seems that the Nativity of Christ was celebrated on December 25 in the Western Churches. The first mention of it is made in a Chronogram of the year 354, but the part called "Depositio Martyrum," with a list of martyrs, is held to be the Philocalian Calendar of the year 336 and contains the words: "VIII kal.Jan.natus Christus in Betleem Judeae" (i.e., Christ was born in Bethlehem of Judea on December 25).

In the fourth century the Feast of the Nativity was celebrated together with the Feast of the Epiphany or Theophany on January 6 in the Eastern Churches. However, in the year 379 the Church of Antioch introduced December 25 as the Feast of the Nativity. Thus, gradually both the Eastern and Western Churches recognized and began to celebrate two distinct feasts.

From the preceding consideration it immediately appears that there is no direct evidence either from the Bible or from early tradition to prove that December 25 was the exact day of Christ's birth. The Ante-Nicene Fathers either failed to mention the feast or gave their own personal conjectures. Amidst the fierce Roman persecutions they were more concerned with teaching the most fundamental truths, with carefully preserving and handing down the Apostolic traditions, than discussing the minor problems of the exact dates of all the events that took place during Our Lord's life. When Christianity was able to come forth from the catacombs in the fourth century and breathe more freely, it was both right and befitting that the outstanding events in Our Lord's life should be commemorated and accentuated. Hence, Christmas, December 25, should be considered as the liturgical day set aside by Holy Mother the Church for us to recall the great mystery of the Incarnation, but not necessarily need it be considered as the historical day.

If, however, various historical circumstances are taken into account, then we may come nearer to the reality. The Roman authorities were undoubtedly the most practical people of their day for efficient government. Thus, they would have taken into consideration the various conditions prevailing amongst their subjects. The census would not be taken during the winter months, which was unsatisfactory for travel because of the inclement weather and heavy rains. The time of the census was not to interfere with the agricultural life of the people. Considering the period necessary for sowing, harvesting, threshing, etc., the Palestine people would be free from their work on the fields and in the vineyards during the months of October and November. For this reason the month of November, proposed by Clement of Alexandria and in whose country the periodic registrations were still in force, seems probably to have been the month when Christ was born.

### 2. *The Public Ministry of Christ*[2]

#### (a) The Beginning of Christ's Public Ministry

*Bibliography:* Dieckmann, H., Das fünfzehnte Jahr des Tiberius, in B Z 16 (1922) 54–65; Holzmeister, U., Wann war Pilatus Prokurator von Judäa? in Biblica 13 (1932) 228–232; Schubert, F., Das Jahr der Taufe bei Tertullian, in B Z 3 (1905) 177–179.

St. Luke, the third Evangelist, tells us that the baptism of Jesus was intimately connected with the beginning of the Baptist's mission, which began when "... in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was procurator of Judea, ... the word of God came to John, the son of Zachary, in the desert" (Luke 3, 1f).

It would seem that with this chronological indication there would be no problem. Yet, the problem is complex. Its correct solution depends upon the answers given to the following questions: "Is the first year of Tiberius's reign to be computed from the death of his adopted father, Augustus, or from the year of his co-regnancy? What was the method of computation followed by the Orientals? Presupposing another Oriental mode of reckoning, what method did St. Luke follow?"

We must note that the system of computing the years of any Emperor varied with localities. Amongst the Romans the civil year began with the first day of January (the *Kalendae Januarii*); while the year of the Emperor was reckoned from the day of his predecessor's death. Amongst the Hebrews the civil year began with the first day of Tishri (September-October; amongst the Syrians, with October first), while the sacred year began with the first day of Nisan (March-April). Then too we must bear in mind that any part of a year, month, or day was considered as the whole of the year, month, or day amongst the Semites (cf. for example, the three days of Christ in the tomb).

The common Roman method of computing the rule of Tiberius is from the day of his adopted father's death, that is, August 19, A.D. 14 (767 A.U.C.). But another basis for computation is furnished by the fact that, according to Roman authorities, Tiberius at the request of the Emperor Augustus was solemnly declared by the Senate as the *socius* and *collega* of the Emperor — that is, colleague and associate of the Emperor with collegiate authority. This fact is mentioned by Tacitus (*Annals* 1, 3), Suetonius (*Tiberius*,

[2] Cf. Steinmueller, J. E., op. cit., 263–267.

21), Velleius Paterculus (*Historia Romana* 2, 121), Augustus himself in his Autobiography (2, 8), and Dio Cassius (*Historia Romana* 56, 28). The law, which conferred this collegiate authority upon Tiberias, was passed by the Roman Senate in the fall of A.D. 12.[3] But these as well as other authors ordinarily follow the usual method of reckoning from the day of Augustus's death, and besides there is very little evidence, either literary or monumental, to prove that any other method was ever followed.[4] From this it follows that the fifteenth year of Tiberius Cæsar according to the usual Roman computation would have been between August 19, A.D. 28 (781 A.U.C.) and August 18, A.D. 29 (782 A.U.C.).

According to the Oriental method of computation, only six weeks would have comprised the first year, namely from the death of Augustus to October 1 (considered as the first day of the year in Syria from the introduction of the Julian Calendar), A.D. 14, and then the fifteenth year would have been from October 1, A.D. 27 (780 A.U.C.), to September 30, A.D. 28 (781 A.U.C.). Amongst the Hebrews there was no appreciable difference, since the first of Tishri was either in September or October.

Which of these two methods did St. Luke follow? Of the two methods we prefer the former from August 19, A.D. 28 to August 18, A.D. 29, because it was generally used in the Roman Empire, not much is known of the Syrian method, and the Evangelist most likely wrote his Gospel at Rome between A.D. 60 and 63.

### (b) The Duration of Christ's Public Ministry

Neither the Fathers nor the modern scholars are unanimous with regard to the duration of Our Lord's public ministry. The one-year (as e.g., J. Van Bebber, J. v. Belser, J. Hontheim, H. Cladder), the two-year (as e.g., P. Dausch, J. M. Pfättisch, F. Schubert, H. Klug, M. Meinertz, M. J. Lagrange, E. F. Sutcliffe (Two Year Public Ministry, London, 1938), or the three-year period (R. Cornely, E. Mangenot, J. Knabenbauer, M. Hetzenauer, U. Holzmeister, H. Simon, J. Sickenberger, Lusseau-Collomb, Fouard, Fillion, etc.) has had and still has its advocates. However, from the four Gospels it is evident that Our Lord celebrated four Passovers, and hence three full years and a few months will be required for the duration of His public ministry.

i. St. John in his Gospel makes mention of three Passovers. The first Passover is mentioned in 2, 13: "Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem." Christ's presence in the holy city is mentioned in 2, 23: "Now when he was at Jerusalem for the Feast of the Passover, many believed in his name, seeing the signs that he was working."

[3] Cf. Holzmeister, U., Chronologia, etc., 66–68.

[4] Cf. Holzmeister, U., Chronologia, etc., 68–82; Ruffini, E., op. cit., 130.

A second Passover is mentioned in 6, 4: "Now the Passover, the feast of the Jews, was near." The occurrence of this feast is also confirmed by the second Evangelist, who in describing the same miracle of the feeding of the five thousand adds the little detail of green grass being in the field, a fact that presupposes the springtime (Mark 6, 39; cf. also Luke 9, 15).

The third Passover, or the Passover of the Passion, is mentioned in 11, 55: "Now the Passover of the Jews was at hand; and many from the country went up to Jerusalem before the Passover, in order to purify themselves." This Passover of the Passion is again referred to in chapters 12–13; 18–19.

These three Passovers would limit the public ministry of Jesus to two years, if the other Synoptists had not alluded to an intermediary Passover.

ii. St. Luke (6, 1), in narrating the Pharisaical objection to the disciples' plucking of the ears of grain, speaks of a second-first Sabbath (cf. also Matthew 12, 1; Mark 2, 23). It is commonly acknowledged that the phrase "second-first Sabbath" has some relation with the Feast of the Passover, whether it be the second day within the Paschal octave or the second Sabbath after the feast itself.

This intermediary Passover of the Synoptists must be inserted between the first and second Passovers mentioned by St. John, who implicitly refers to this time (John 4, 35). Thus the public ministry was circumscribed by a period of four Passovers, which were preceded by several months (John 1, 19–2, 12).

### (c) The Age of Christ

*Bibliography:* Power, E., John 2, 20 and the date of the crucifixion, in Biblica 9 (1928) 257–288.

Having described the baptism of Jesus by John, the third Evangelist adds the following detail: "And Jesus himself, when he began his work, was about thirty years of age" (Luke 3, 23). These words can have a twofold meaning. They can signify either that Jesus, who began His public life a few months later, was now at the age of thirty (a round number for any age between twenty-eight and thirty-two), or that Jesus possessed the legal age before beginning His public ministry.

The popular conception that Christ began His public life at the age of thirty and died at the age of thirty-three, is no longer tenable, for it can hardly be reconciled with the chronology of the life of Christ. It is likewise difficult to apply the age of thirty as a round number to indicate any precise chronology. The Evangelist, who presupposed the date of Christ's birth from the first general census, knew that Our Lord at the time of His baptism had completed either His thirty-fifth or thirty-sixth year according to the Oriental mode of computation, or His thirty-sixth or thirty-seventh according to the Roman reckoning.

It is therefore more reasonable to assume that the

phrase, "about thirty years of age," is to be taken in its liturgical implication. St. Luke wished to show that Our Lord possessed the legal age when He began His public ministry. The age of thirty was required for the Levites before they could exercise their religious functions (cf. Num. 4, 2–49), and at the same age the Greeks and Romans began their public life. Everywhere the Evangelist is careful to note Christ's observance of the Mosaic Law. The circumcision on the eighth day, the presentation in the Temple on the fortieth day, His participation in the Passover service at Jerusalem in His twelfth year, were all performed according to the prevailing Jewish customs. If then the Evangelist mentions that Christ began His public ministry "about thirty years of age," he does not mean to state Christ's exact age, but rather to indicate Christ's faithful observance of Jewish customs by not teaching before His thirtieth year.

This liturgical implication is confirmed by the fourth Gospel, which presupposes that Christ in the third and last year of His public life was in His forties: "Thou art not yet fifty years old, and hast thou seen Abraham?" (John 8, 57). It is but natural to presuppose that the Jews at this period had obtained all possible information about the famous thaumaturge and effective preacher. In expressing the age of Christ in decades and asserting that Our Lord had not yet reached His fifties, they rather supposed that He at least entered His fortieth year.

This interpretation of the fourth Gospel is not arbitrary. St. Irenæus (135/140–202/203) attests that this meaning is in accordance with Johannine and Apostolic tradition. His testimony as a witness of the Eastern and Western Churches is of great value and cannot be easily discarded as baseless. In his second book *Adversus Hæreses*, written between 180 and 189, he bases his entire argument upon the oral and written testimonies of John and the other Apostles. "Now, that the first stage of early life embraces thirty years, and that this extends onward to the fortieth year, everyone will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which Our Lord possessed, while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, (affirming) that John conveyed to them this information. And he remained among them up to the times of Trajan. Some of them, moreover, saw not only John, but the other Apostles also, and heard the very same account from them, and bear testimony as to the (validity of the) statement" (*Adv. Hær.* II, 22, 5; cf. Ante-Nicene Fathers, I, 391–392).

If we may here anticipate the year of Christ's crucifixion, as will be shown shortly to have been A.D. 33, it follows that Christ began His public ministry in A.D. 29 at the age of thirty-seven and several months after His baptism by John, and that He died in A.D. 33 at the age of forty-one.

### 3. *The Passion and Death of Christ*[5]

Equally as intricate and complex as the chronological problems of Christ's birth and the duration of His public life are the chronological questions pertaining to His passion and death. A simple perusal of any Biblical manual will reveal a variety of opinions concerning the year of Christ's death, the day of the Last Supper, as well as the hour of the crucifixion. Here again, although absolute certainty cannot be expected, the most probable solutions in accordance with the results of ancient and modern research can be presented as well as defended.

#### (a) The Year of Christ's Death

*Bibliography:* Holzmeister, U., Chronologia Vitae Christi (Rome, 1933), 156ff; Idem, Neuere Arbeiten über das Datum der Kreuzigung Christi, in Biblica 13 (1932) 93–103; Power, E., John 2, 20 and the date of the Crucifixion, in Biblica 9 (1928) 257–288; Idem, De anno mortis Christi, in V D 13 (1933) 129–137. 173–181. 199–208.

Above all, there is certainty that the passion and death of Christ took place while Pontius Pilate was procurator of Judea, that is, between A.D. 26 and 36. Since the Fathers from the earliest times were never unanimous on this point and chiefly defended the years between 27 and 33, this subject was always considered as open for further investigation.

Amongst modern scholars three years are commonly favored, namely, 29, 30, and 33.

i. The authors who favor the year 29, and commonly March 28, are (e.g.) Cornely, Fouard, Prat, Mechineau, Ruffini, * Turner, Villoslada, etc.

ii. The following authors prefer the year 30, and ordinarily April 7: Bebber, Belser, Felten, * von Harnack, Holzmeister, Hontheim, Lagrange, Lepin, Mader, Reatz, Schaefer, Schaumberger, Schegg, Schoch, * von Soden.

iii. The authors who defend the year 33, and ordinarily April 3, are the following: Bach, Homanner, Ladeuze, Lamy, Merk, Power, Riess. It was also this year that His Holiness, Pope Pius XI, in his Encyclical on the Holy Year urged as the most probable.

Of these three opinions the year 33 is the most consonant with the chronology of Christ's public life. According to Luke 3, 1, John the Baptist began to preach in the fifteenth year of the Emperor Tiberius, and some months later Christ was baptized by him. We saw that this fifteenth year of Tiberius was most likely from August 19, A.D. 28 to August 18, A.D. 29. Since Christ taught a little longer than three years, the year of His death must have occurred in the year 33.

Then too we know that Christ died on Friday, and probably on the fourteenth of Nisan. But when did the fourteenth of Nisan occur on a Friday? Of all

[5] Cf. Steinmueller, J. E., op. cit., 384–393.

the years between 26 and 36 it can only be verified for the years 30 (April 7) and 33 (April 3), whereas in A.D. 29 this Jewish feast fell on Tuesday, April 18. Thus, according to chronological and astronomical data the year 33 seems the most probable for the date of Our Lord's death.

### (b) The Day and Month of Christ's Death

*Bibliography:* Schaumberger, J., Der 14 Nisan als Kreuzigungstag und die Synoptiker, in Biblica 9 (1928) 57–77; Idem, Tabellae Neomeniarum Vitae Publicae Domini et Procurationis Pilati, in V D 13 (1933) 103–113; Schoch, K., Christi Kreuzigung am 14 Nisan, in Biblica 9 (1928) 48–56; * Strack-Billerbeck, Kommentar zum N. T. aus Talmud und Midrasch, vol. 2 (Munich, 1924).

Before approaching the Gospel texts, various preliminary observations will be useful for the correct understanding of this problem. They are based partially on Jewish laws and partially on Jewish traditions.

#### i. Preliminary Observations

According to the Mosaic Law the Paschal lamb was to be slain during the evening of the fourteenth day of Nisan (Exod. 12, 6), and was to be eaten that very night (Exod. 12, 8). According to the Jewish mode of reckoning from sunset to sunset, the fifteenth of Nisan, or the Great Feast day, began immediately after the sundown of the fourteenth of Nisan. According to our mode of computation as well as that of the ancient Romans, whereby we reckon a day from midnight to midnight, the eating of the Paschal lamb would have taken place on the fourteenth day of Nisan. This distinction must be kept in mind to avoid confusion.

There are two methods according to which the new moon could be determined. The first method depended upon the direct optic vision of the new moon. Taking the various factors into consideration which are necessary for the observation of the moon, we shall find that the new moon actually, although still invisible to the naked eye, occurred for the year 33 at 1.07 P.M. on March 19, but could only be observed on the following evening about 6.16 P.M. at Jerusalem before the setting of the sun. Thus, the previous month of Adar (February-March) had twenty-nine days, and the first of Nisan for the year 33 was March 21, the fourteenth of Nisan was April 3, while the fifteenth was Saturday, April 4.

At the time of Christ the Sanhedrin had the right to arrange the calendar, fix the days of the month (whether there were to be twenty-nine or thirty days), and fix the intercalary month so as to conform with the solar year.

The second method depended directly upon astronomical observations and formed the basis of a fixed calendar. This method, based upon astronomical accuracy for the determination of the new moon, shows that at times it differed from the former method (based upon the optical visibility of the new moon) by more than twenty-four hours.

In conjunction with the Feast of the Passover we read in Lev. 23, 11, that the first sheaves of grain (Omer) from the harvest were to be offered in the Temple "memacharath hashshabbath" (i.e., altero die Sabbati, or on the day after the Sabbath). The Boethusians, whose name was derived from the Alexandrian high priest whose daughter was one of the wives of Herod the Great and who gave the Jewish nation six high priests, were a variety of Sadducees, who insisted that this Omer be made on the Sunday following the Feast of Passover. On the other hand, the Scribes and Pharisees opposed their interpretation by insisting that the Omer be offered on the sixteenth day of Nisan, because the word "Sabbath" in the text of Lev. 23, 11, was equivalent to the feast day.

#### ii. The Biblical Texts

According to the four Gospels, Our Lord celebrated the Last Supper on Thursday evening and was crucified on Friday. However, the comparison of the Synoptists with John shows that they followed two different systems of computation for the day of the month.

(1) *The Synoptists* — The preparation for the Last Supper is described by St. Matthew (26, 17), St. Mark (14, 12), and St. Luke (22, 7f). The third Evangelist writes thus: "Now the day (first day: Matthew, Mark) of the Unleavened Bread came, on which the passover had to be sacrificed (when it was customary for them to sacrifice the passover: Mark). And he sent Peter and John, saying, 'Go and prepare for us the passover that we may eat it.' " From these texts it appears that Christ on the first day of the Unleavened Bread — since all leavened bread had to be removed from the home about 10 A.M. on the fourteenth of Nisan — gave orders that the passover lamb should be slain in the Temple court that afternoon according to Jewish custom.

The same Synoptists indicate the time of the passover supper (cf. Matthew 26, 19f; Mark 14, 16f; Luke 22, 13f). "And the disciples did as Jesus bade them, and prepared the Passover. Now when evening arrived, he reclined at table with the twelve disciples" (Matthew). Thus according to these texts Christ sat down with His Apostles on Thursday, the fourteenth of Nisan (fifteenth according to Jewish reckoning), to celebrate the Passover and the Last Supper, and hence died on the following day, the fifteenth of Nisan. The hypothesis, therefore, proposed by the editors of the Catholic Westminster Version that Christ did not eat the Jewish Passover, finds no textual justification.

(2) *St. John* — The fourth Evangelist describes the night of the passover supper thus: "Before the feast of the Passover, Jesus, knowing that his hour had come, to pass out of this world to the Father . . . And during the supper, . . ." (13, 1f).

There are three particular texts that refer to the

day of Christ's death. The first is as follows: "They therefore led Jesus from Caiphas to the prætorium. Now it was early morning, and they themselves did not enter the prætorium, that they might not be defiled, but might eat the passover" (18, 28). The second text describes this day as "the Preparation Day for the Passover" (19, 14). The last text reads thus: "The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away" (19, 31).

Thus, according to St. John it appears that Christ celebrated the passover supper the night "before the feast of the Passover" — that is, Thursday night, the thirteenth of Nisan (fourteenth according to Jewish reckoning), or one day before that described in the Synoptic Gospels. The day on which Christ died was "the Preparation Day for the Passover," also "the Preparation Day" for the Sabbath," and the Jews had not yet eaten the passover; this therefore must have occurred in the afternoon of the fourteenth of Nisan.

Although the Talmud reveals its prejudices against the person of Jesus and is historically biased about the origins of Christianity, yet strange to say there are two references that agree with St. John that Christ died on the Preparation Day for the Passover, or the fourteenth of Nisan.[6]

The Quartodecima controversy is likewise of interest and importance for our question, because the Apostolic tradition in Asia Minor almost until the time of the Council of Nicæa (325) held that Christ died on the fourteenth of Nisan according to the fourth Evangelist, and insisted that this day of the month rather than Friday, the day of the week, be celebrated.

### iii. The Various Solutions of the Problem

Various solutions have been proposed to solve the apparent contradiction between the Synoptics and the fourth Gospel.

(1) *The Theory of Simple Harmony* — This theory maintains that there are no differences between the Synoptists and St. John, but that according to the four sacred writers the Jewish Passover and the Last Supper were celebrated on the fourteenth of Nisan, and that Christ died on the fifteenth of Nisan. The advocates of this theory interpret the expression "to eat the passover" in St. John to refer to the Chagiga sacrifices, or the various sacrificial offerings to be eaten during the entire Paschal octave. "The Preparation Day for the Passover" according to these scholars, does not mean the preparation for the Passover but rather the "Preparation Day" for the Sabbath (i.e., the Friday within the Paschal octave).

But the arguments against this particular theory are so strong that it should be abandoned. It seems incredible to have one interpretation in the Synoptic Gospels and another in the fourth Gospel for the expression "to eat the passover." To the Jews "the Preparation Day for the Passover" had but one connotation, namely, the preparation for the feast itself. The Talmud as well as early Christian tradition in Asia Minor held that Christ died on the fourteenth of Nisan; this undoubtedly was in conformity with the Johannine Gospel.

(2) *The Theory of Translation* — This theory holds that Christ celebrated the Feast of the Passover on the day prescribed by the Law (Matthew, Mark, and Luke), but that the Jews celebrated their Passover on the next day, that is, on the day when Christ died (John).

This theory is based upon the modern Jewish calendar fixation, according to which two important rules are observed by Judaism. According to the Adu rule, the first of Tishri (i.e., the new civil year) was not be celebrated either on Wednesday or Friday (for then Yom Kippur, the tenth of Tishri, would have to be celebrated on Friday or Sunday) or Sunday (otherwise the seventh day of Tabernacles, the twenty-first of Tishri, would fall on the Sabbath). According to the Badu rule, the Feast of the Passover was not to be celebrated on either Monday, Wednesday, or Friday. From this latter rule scholars conclude that Christ celebrated the Feast of the Passover on the legal day, Thursday night (or the beginning of Friday according to Jewish reckoning), and that the Jews themselves transferred their feast to the next day.

This solution does not answer the difficulty, but its fundamental weakness lies in the fact that this Badu rule did not exist at the time of Christ. There are many passages in the Mishna that are contrary to this modern calendar of the Jews, which does not predate their persecution under Emperor Constantius in the fourth century.[7]

(3) *The Modern Theory of Anticipation* — This theory is most consistent with the earlier rabbinical sources, and defends the historicity of both the Synoptists and St. John. For this reason we consider it the most probable of all theories. Amongst modern scholars it is defended by Fonck, Schaumberger, * Strack-Billerbeck, Holzmeister, and others.

Although the fixed calendar of modern Judaism did not prevail at the time of Christ, yet there are many instances in the Talmud to show that the calendar was occasionally fixed either by error or fraud so as not to conform with the lunar cycle.

In olden times the Jewish calendar was regulated by the visibility of the new moon. If it appeared in the evening between the twenty-ninth and thirtieth of the month, then the new moon began in the following evening. When the calendar commission became aware of the visibility of the new moon through witnesses, it immediately consecrated the new moon (Rosh-hashanna, 2, 3f). At first bonfires were lighted

[6] Cf. *Strack-Billerbeck, op. cit., 843f.

[7] Cf. Schaumberger, J., op. cit., 66–69.

on the mountains to announce the appearance of the new moon, but when the Samaritans caused confusion by erecting false signals, it was decided to send messengers through entire Palestine and as far as Babylon.

The Jerusalem Talmud (Rosh-hashanna, 2, 1) narrates that the Boethusians once bribed two witnesses to have them falsely testify they saw the new moon, so that the fifteenth of Nisan would be on the Sabbath. Thus, the day of 'Omer and Pentecost would be celebrated on Sunday according to their desire and theories. The Boethusians or Sadducees, the sacerdotal caste of Judaism, likewise differed in dogma as well as in religious practices from their opponents. They, however, said: "Even if we are Sadducees, we are afraid of the Pharisees" (Joma, 19b).

Nor can the Pharisees be held entirely blameless from the desire to fix the calendar according to their theories. Of Rabban Gamaliel II (c. A.D. 100) we read that he accepted the testimony of two witnesses, even when they were contradicted by R. Johanan ben Nouri (Rosh-hashanna, 2, 6). These Pharisees had a great influence over the people and sought in diverse ways to discredit their opponents. This was so effective that the Sadducees and with them the sacerdotal class disappeared completely from the arena of Jewish history after the destruction of Jerusalem in A.D. 70.

In the year A.D. 33 the fifteenth of Nisan was on the Sabbath. This fact was most pleasing to the Boethusians. On another occasion, as seen above, they even tried to obtain this day through the introduction of false witnesses. Hence it is very plausible to assume that on March 19, A.D. 33, there were some people who claimed they had seen the new moon, although in reality it was not visible until the next night. This was most pleasing to the Pharisees, because it meant that the fifteenth of Nisan fell on a Friday, and since they had the greatest influence amongst the people and insisted upon their opinion, they celebrated the Feast of the Passover on Thursday, the fourteenth of Nisan. This then is in perfect harmony with the Synoptic Gospels, for Christ celebrated the Feast of the Passover with the people.

On the other hand, the Boethusians and with them the sacerdotal class of Sadducees had received reports from witnesses that the new moon was not visible till March 20. It was in accord with their theory and desire that the fifteenth of Nisan should fall on the Sabbath, which also was in harmony with the astronomical calendar for April 4 of this year. Hence, Good Friday, was no holyday for the high priests and priestly class that played the important rôle in the passion of Christ. Thus, the priests together with the Sanhedrists and their followers offered the blood of the passover lambs in the official sacrifice on the altar of holocaust from noon to sunset on Good Friday, while at the same time Our Savior was shedding His precious blood on the altar of Calvary for mankind. The Pharisees, who had already eaten their passover lambs, were not so scrupulous relative to their participation in the trial of Christ; they could close their eyes to a point in the law when engaged in the destruction of their archenemy, and besides the official feast had not as yet begun. That Friday night the sacerdotal class ate the passover lamb, and the following day the official priesthood celebrated the solemnity of the feast. Thus, we have perfect harmony with the author of the fourth Gospel, who followed the calendar of the official priesthood.

### (c) The Hour of Christ's Crucifixion

The comparison of St. Mark with St. John reveals a difficulty relative to the hour of the crucifixion. In the former we read: "Now it was the third hour and they crucified him" (Mark 15, 25); while the latter relates: "Now it was the Preparation Day for the Passover, about the sixth hour" (John 19, 14). How is this apparent contradiction in the Bible to be solved?

i. Some Fathers (as St. Jerome, Eusebius, Ammonius, Theophylactus, etc.) claim that this difference is due to a textual error of a copyist, who falsely read F(vau = 6) for Γ (gamma = 3) in a manuscript of the fourth Gospel. Thus, according to these Fathers, who were already aware of this difficulty during their period, the original reading in both Gospels for the hour of crucifixion would have been the third hour, that is, 9 A.M. This, however, seems improbable, since both readings are critically certain in the various codices for St. Mark and St. John.

ii. Others (as Belser, etc.) believe that St. John in his Gospel is computing the hours according to the Roman method, which began at midnight, so that the expression, "about the sixth hour," means that Christ was condemned to death between 6 and 7 A.M. Thereupon about 9 A.M., the third hour (in St. Mark according to Jewish reckoning from sunrise), the execution of the death sentence began to take place. This solution seems also improbable, since St. John elsewhere in his Gospel follows the Jewish mode of reckoning (John 4, 6.52; 11, 9) and this interpretation would make us believe that the judicial trial before Pilate began about 5 A.M. Furthermore, the various events recorded in the Gospels before Pilate and Herod can hardly be collocated in the brief time (about one and one half hours) allowed by this theory.

iii. Others (as Toletus, Cornelius a Lapide, Schegg, Knabenbauer, Ruffini, Holzmeister, etc.) hold that both St. Mark and St. John are following the popular Jewish method of reckoning the time. St. Mark, in speaking of the third hour, includes the entire period of time within that hour, i.e., from 9 A.M. to noon (cf. also Matthew 20, 3–5; Acts 2, 15; 10, 3.9.30), while St. John, in speaking of about the sixth hour, refers to the time about midday. This opinion is to be preferred, since it stands for the genuineness of the Johannine text, and at the same time limits itself to the Jewish method of reckoning the time of the day.

# CHRONOLOGICAL INDEX


| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| GENERAL INTRODUCTION | xi | | | | |
| 1. The Prologue of the Fourth Gospel | 1 | | | | 1, 1–18 |
| 2. The Prologue of the Third Gospel | 1 | 1, 1–4 | | | |
| PART I. THE BIRTH AND CHILDHOOD OF JESUS | | | | | |
| 1. The Annunciation of the Baptist | 2 | 1, 5–25 | | | |
| 2. The Annunciation of the Savior | 3 | 1, 26–38 | | | |
| 3. The Visitation | 3 | 1, 39–56 | | | |
| 4. The Birth and Circumcision of the Baptist | 4 | 1, 57–80 | | | |
| 5. The Marriage of Joseph and Mary | 4 | | 1, 18–25a | | |
| 6. The Birth of Jesus | 5 | 2, 1–7 | | | |
| 7. The Shepherds at the Crib | 5 | 2, 8–20 | | | |
| 8. The Circumcision and Presentation of Jesus | 5 | 2, 21–38 | 1, 25b | | |
| 9. The Visit of the Magi | 6 | | 2, 1–12 | | |
| 10. The Flight into Egypt | 7 | | 2, 13–15 | | |
| 11. The Massacre of the Innocents | 7 | | 2, 16–18 | | |
| 12. The Return from Egypt | 7 | | 2, 19–21 | | |
| 13. The Holy Family in Nazareth | 7 | 2, 39f | 2, 22f | | |
| 14. The Child Jesus in the Temple | 7 | 2, 41–50 | | | |
| 15. The Hidden Life of Jesus | 8 | 2, 51f | | | |
| PART II. THE PUBLIC MINISTRY OF JESUS | | | | | |
| A. THE EVENTS BEFORE THE FIRST PASSOVER | | | | | |
| 1. The Mission of John the Baptist | | | | | |
| (*a*) The Advent of the Baptist | 9 | 3, 1–6 | 3, 1–6 | 1, 1–6a | |
| (*b*) His Preaching of Repentance | 10 | 3, 7–14 | 3, 7–10 | | |
| 2. The Baptist's Witness of the Messias to Come | 10 | 3, 15–18 | 3, 11f | 1, 6b–8 | |
| 3. The Baptism of Jesus | 11 | 3, 21f | 3, 13–17 | 1, 9–11 | |
| 4. The Human Genealogy of Jesus | 11 | 3, 23–38 | 1, 1–17 | | |
| 5. The Fast and Temptation of Jesus | 12 | 4, 1–13 | 4, 1–11 | 1, 12f | |
| 6. The Witness of the Baptist | | | | | |
| (*a*) John's Witness before His Official Examiners | 13 | | | | 1, 19–28 |
| (*b*) John's More Direct Witness | 13 | | | | 1, 29–34 |
| 7. The First Five Disciples of Jesus | 13 | | | | 1, 35–51 |
| 8. The Marriage of Cana | 14 | | | | 2, 1–11 |
| 9. Jesus Visits Capharnaum | 14 | | | | 2, 12 |
| B. THE EVENTS BETWEEN THE FIRST AND SECOND PASSOVERS | | | | | |
| 1. The Cleansing of the Temple | 14 | | | | 2, 13–22 |
| 2. The Beginning of Faith in Jesus | 15 | | | | 2, 23–25 |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| 3. The Interview with Nicodemus | 15 | | | | 3, 1–21 |
| 4. Jesus Dwells in Judea; the Last Witness of the Baptist | 15 | | | | 3, 22–36 |
| 5. The Imprisonment of the Baptist | 16 | 3, 19f | | | |
| 6. Jesus Returns to Galilee | 16 | 4, 14a | 4, 12 | 1, 14a | 4, 1–3 |
| 7. Jesus Passes through Samaria and Talks with a Samaritan Woman | 16 | | | | 4, 4–42 |
| 8. The Cure of the Official's Son at Cana, Galilee | 17 | | | | 4, 43–54 |
| 9. The Beginning of Christ's Public Ministry in Galilee | 18 | 4, 14b–15 | 4, 17 | 1, 14b–15 | |
| 10. The First Preaching at Nazareth | 18 | 4, 16–30 | | | |
| 11. Jesus Resides in Capharnaum | 18 | 4, 31 | 4, 13–16 | 1, 21 | |
| 12. Jesus Teaches with Authority | 19 | 4, 32 | [7, 28b–29] | 1, 22 | |
| 13. The Exorcism of a Demoniac | 19 | 4, 33–37 | | 1, 23–28 | |
| 14. The Healing of Peter's Mother-in-law | 19 | 4, 38f | 8, 14f | 1, 29–31 | |
| 15. Many Miraculous Cures at Capharnaum | 19 | 4, 40f | 8, 16f | 1, 32–34 | |
| 16. Jesus in the Synagogues of Galilee | 20 | 4, 42–44 | 4, 23 | 1, 35–39 | |
| 17. The First Miraculous Draught of Fishes and the Definitive Call of Four Disciples | 20 | 5, 1–11 | 4, 18–22 | 1, 16–20 | |
| 18. The Cure of a Leper | 21 | 5, 12–16 | 8, 1–4 | 1, 40–45 | |
| 19. The Cure of a Paralytic at Capharnaum | 22 | 5, 17–26 | 9, 1–8 | 2, 1–12 | |
| 20. The Call of Levi (Matthew) | 22 | 5, 27–32 | 9, 9–13 | 2, 13–17 | |
| 21. The Question of Fasting | 23 | 5, 33–39 | 9, 14–17 | 2, 18–22 | |
| C. The Events between the Second and Third Passovers | | | | | |
| 1. The Disciples Pluck the Ears of Corn on the Sabbath | 24 | 6, 1–5 | 12, 1–8 | 2, 23–28 | |
| 2. Jesus Cures the Withered Hand on the Sabbath | 24 | 6, 6–10 | 12, 9–13 | 3, 1–5 | |
| 3. The Counsel to Destroy Jesus | 25 | 6, 11 | 12, 14 | 3, 6 | |
| 4. The Call of the Twelve Apostles | 25 | 6, 12–16 | 10, 1–4 | 3, 13–19 | [Acts 1, 13b] |
| 5. Large Crowds of People Assemble | 25 | 6, 17–19 | 12, 15–21; 4, 24f | 3, 7–12 | |
| 6. The Sermon on the Mount | 26 | 6, 20–49 | 5, 7 | | |
| (*a*) The Introduction | 26 | 6, 20a | 5, 1f | | |
| (*b*) The Beatitudes and Woes | 26 | 6, 20b–26 | 5, 3–12 | | |
| (*c*) The Disciples Compared to Salt and Light | 27 | [14, 34f; 8, 16; 11, 33] | 5, 13–16 | [9, 49a] | |
| (*d*) The Relation between the Old Law and the Gospel | | | | | |
| i. Jesus did not come to Destroy the Law | 28 | [16, 17] | 5, 17–20 | | |
| ii. Thou shalt not kill | 28 | [12, 57–59] | 5, 21–26 | | |
| iii. Thou shalt not commit adultery | 28 | | 5, 27–30; [18, 8f] | [9, 46.42.44] | |
| iv. Marriage is indissoluble | 29 | [16, 18] | 5, 31f; [19, 9] | [10, 11f] | |
| v. Swearing and perjury | 29 | | 5, 33–37 | | |
| vi. The abolition of the Talion and the new law of love | 29 | 6, 27–36 | 5, 38–48; [7, 12] | | |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| (*e*) Jesus and Pharisaical Piety | | | | | |
| i. Purity of Intention | 30 | | 6, 1 | | |
| ii. Almsgiving | 30 | | 6, 2–4 | | |
| iii. Prayer | 30 | [11, 2–4] | 6, 5–15 | [11, 25f] | |
| iv. Fasting | 31 | | 6, 16–18 | | |
| (*f*) Treasures and Cares | 31 | | 6, 19–24 | | |
| i. True Riches | 31 | [12, 33f; 11, 34–36; 16, 13] | 6, 19–24 | | |
| ii. Trust in God | 31 | [12, 22–31] | 6, 25–34 | | |
| (*g*) Separate Decisions | | | | | |
| i. Rash judgments | 32 | 6, 37–42 | 7, 1–5; [15, 14; 10, 24–25a] | 4, 24b | |
| ii. Reverence for holy things | 33 | | 7, 6 | | |
| iii. The power of prayer | 33 | [11, 9–13] | 7, 7–11 | | |
| iv. The Golden Rule | 33 | [6, 31] | 7, 12 | | |
| v. The narrow gate and way | 33 | [13, 24] | 7, 13f | | |
| vi. False prophets | 33 | 6, 43–45 | 7, 15–20; [12, 33–37] | | |
| vii. Self deception | 34 | 6, 46; [13, 26f] | 7, 21–23 | | |
| (*h*) The Conclusion of the Sermon | 34 | 6, 47–49 | 7, 24–27 | | |
| i. The Effects of the Sermon | 34 | [4, 32] | 7, 28–8, 1 | [1, 22] | |
| 7. The Centurion's Servant | 34 | 7, 1–10; [13, 28f] | 8, 5–13 | | |
| 8. The Raising of a widow's Son at Naim | 35 | 7, 11–17 | | | |
| 9. The Baptist's Deputation | | | | | |
| (*a*) The Baptist Sends Messengers to Jesus | 35 | 7, 18–23 | 11, 2–6 | | |
| (*b*) Christ's Witness concerning John | 36 | 7, 24–30; [16, 16] | 11, 7–15 | | |
| (*c*) The Stubborn Children | 36 | 7, 31–35 | 11, 16–19 | | |
| 10. The Penitent Woman | 37 | 7, 36–50 | | | |
| 11. The Ministering Women | 37 | 8, 1–3 | | | |
| 12. Jesus Teaches Various Parables | | | | | |
| (*a*) The Parable of the Sower | 37 | 8, 4–8 | 13, 1–9 | 4, 1–9 | |
| (*b*) The Reason Jesus Taught in Parables | 38 | 8, 9f; [10, 23f] | 13, 10–17 | 4, 10–12 | |
| (*c*) The Explanation of the Parable of the Sower | 39 | 8, 11–15 | 13, 18–23 | 4, 13–20 | |
| (*d*) The Mystery will be Revealed | 39 | 8, 16–18 [11, 33; 12, 2; 6, 38; 19, 26] | [5, 15; 10, 26; 7, 2; 13, 12; 25, 29] | 4, 21–25 | |
| (*e*) The Parable of the Seed Growing Secretly | 40 | | | 4, 26–29 | |
| (*f*) The Parable of the Weeds | 40 | | 13, 24–30 | | |
| (*g*) The Parable of the Mustard Seed | 40 | [13, 18f] | 13, 31f | 4, 30–32 | |
| (*h*) The Parable of the Leaven | 41 | [13, 20f] | 13, 33 | | |
| (*i*) Christ's Usage of Parables | 41 | | 13, 34f | 4, 33f | |
| (*j*) The Explanation of the Parable of the Weeds | 41 | | 13, 36–43 | | |
| (*k*) The Parable of the Hidden Treasure | 41 | | 13, 44 | | |
| (*l*) The Parable of the Pearl | 41 | | 13, 45f | | |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| (*m*) The Parable of the Net | 42 | | 13, 47–50 | | |
| (*n*) The Conclusion of the Parables; the Parable of the Householder | 42 | | 13, 51f | | |
| 13. The Anxiety of Christ's Relatives | 42 | | | 3, 20f | |
| 14. Jesus and His Brethren | 42 | 8, 19–21 | 12, 46–50 | 3, 31–35 | |
| 15. The Storm on the Lake | 42 | 8, 22–25 | 8, 18.23–27 | 4, 35–40 | |
| 16. The Expulsion of the Devils at Gerasa | 43 | 8, 26–39 | 8, 28–34 | 5, 1–20 | |
| 17. The Daughter of Jairus and the Woman with a Hemorrhage | 44 | 8, 40–56 | 9, 1.18–26 | 5, 21–43 | |
| 18. The Cure of Two Blind Men and of a Mute Demoniac | 46 | | 9, 27–34 | | |
| 19. The Second Visit to Nazareth | 46 | [4, 24] | 13, 53–58 | 6, 1–6a | |
| 20. Jesus Journeys through Towns and Villages of Galilee | 47 | [10, 2] | 9, 35–38 | 6, 6b | |
| 21. The Mission of the Twelve Apostles | | | | | |
| (*a*) Their Mission and Special Instructions | 47 | 9, 1–5; [10, 4–6. 10–12] | 10, 1.5–15 | 6, 7–11 | |
| (*b*) Opposition Foretold | 48 | [10, 3; 21, 12–18; 12, 11f] | 10, 16–23; [24, 9–13] | [13, 9–13] | |
| (*c*) The Patient Endurance of Persecution | 49 | [6, 40; 12, 2–9. 49–53; 14, 26f] | 10, 24–39 | | |
| (*d*) The Reward of the Apostles | 50 | [9, 48b] | 10, 40–42 | [9, 40] | |
| (*e*) The Conclusion | 50 | | 11, 1 | | |
| (*f*) The Ministry of the Apostles | 50 | 9, 6 | | 6, 12f | |
| 22. On the Feast of Purim | | | | | |
| (*a*) The Cure at the Pool of Bethsaida | 51 | | | | 5, 1–18 |
| (*b*) Christ's Claim of Divinity | 51 | | | | 5, 19–30 |
| (*c*) Justification of Christ's Claims | 52 | | | | 5, 31–47 |
| 23. The Death of John the Baptist | 52 | [3, 19f] | 14, 3–12 | 6, 17–29 | |
| 24. The Attitude of Herod Antipas to Christ | 53 | 9, 7–9 | 14, 1f | 6, 14–16 | |
| 25. The Return of the Apostles | 53 | 9, 10a | | 6, 30 | |
| 26. The First Multiplication of Loaves | 53 | 9, 10b–17 | 14, 13–21 | 6, 31–44 | 6, 1–15 |
| 27. Jesus and Peter Walk on the Waters | 55 | | 14, 22–33 | 6, 45–52 | 6, 16–21 |
| 28. Miraculous Cures at Genesareth | 56 | | 14, 34–36 | 6, 53–56 | |
| 29. The Discourse on the Eucharist | 56 | | | | 6, 22–72 |
| D. The Events between the Third and Fourth Passovers | | | | | |
| 1. Jesus Goes About in Galilee | 57 | | | | 7, 1 |
| 2. The Traditions of the Pharisees | 58 | | 15, 1–20 | 7, 1–23 | |
| 3. Jesus Heals the Daughter of the Syro-Phoenician Woman | 59 | | 15, 21–28 | 7, 24–30 | |
| 4. Return to the Sea of Galilee; the Cure of the Deaf-Mute and Others | 59 | | 15, 29–31 | 7, 31–37 | |
| 5. The Second Multiplication of Loaves | 60 | | 15, 32–39 | 8, 1–10 | |
| 6. The Pharisees and Sadducees Demand a Sign from Heaven | 60 | [12, 54–56; 11, 16.29f] | 16, 1–4; [12, 38–40] | 8, 11–13 | |
| 7. Warning against the Leaven of the Pharisees and Sadducees | 61 | [12, 1b] | 16, 5–12 | 8, 14–21 | |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| 8. Jesus Heals a Blind Man at Bethsaida | 61 | | | 8, 22–26 | |
| 9. Peter's Confession and Reward | 61 | 9, 18–21 | 16, 13–20 | 8, 27–30 | |
| 10. The First Prediction of the Passion and Resurrection | 62 | 9, 22 | 16, 21–23 | 8, 31–33 | |
| 11. The Doctrine of the Cross | 62 | 9, 23–27 | 16, 24–28 | 8, 34–39 | |
| 12. The Transfiguration | 63 | 9, 28–36 | 17, 1– 8 | 9, 1– 7 | |
| 13. On the Coming of Elias | 63 | | 17, 9–13 | 9, 8–12 | |
| 14. The Cure of a Lunatic Boy Possessed by the Devil | 64 | 9, 37–44a | 17, 14–20 | 9, 13–28 | |
| 15. The Second Prediction of the Passion and Resurrection | 65 | 9, 44b–45 | 17, 21f | 9, 29–31 | |
| 16. At Capharnaum: The Stater in the Mouth of the Fish | 65 | | 17, 23–26 | | |
| 17. At Capharnaum: Various Admonitions | | | | | |
| (*a*) On Humility | 66 | 9, 46–48 | 18, 1– 5; [23, 11] | 9, 32–36 | |
| (*b*) On Tolerance | 66 | 9, 49f | [10, 42] | 9, 37–40 | |
| (*c*) On Avoiding the Occasions of Sin | 66 | [17, 1f; 14, 34f] | 18, 6– 9; [5, 30.29.13] | 9, 41–49 | |
| (*d*) The Dignity of the Human Soul | 67 | [15, 3– 7] | 18, 10–14 | | |
| (*e*) Fraternal Correction | 68 | [17, 3a] | 18, 15–20 | | |
| (*f*) Forgiveness of Injuries | 68 | [17, 3b–4] | 18, 21f | | |
| (*g*) The Parable of the Unmerciful Servant | 68 | | 18, 23–35 | | |
| 18. The Feast of Tabernacles | | | | | |
| (*a*) Jesus Goes Secretly to the Feast | 69 | | | | 7, 2–13 |
| (*b*) Jesus Teaches in the Temple and Reveals His Divine Origin | 69 | | | | 7, 14–36 |
| (*c*) Jesus Speaks of the Holy Spirit | 70 | | | | 7, 37–44 |
| (*d*) Dissensions Regarding Jesus | 70 | | | | 7, 45–52 |
| 19. The Adulteress before Jesus | 70 | | | | 7, 53–8, 11 |
| 20. Jesus is the Light of the World | 71 | | | | 8, 12–20 |
| 21. Jesus is the Son of God | 71 | | | | 8, 21–30 |
| 22. The Children of Abraham | 71 | | | | 8, 31–59 |
| 23. The Cure of the Man Born Blind | | | | | |
| (*a*) The Miracle | 72 | | | | 9, 1–12 |
| (*b*) The Investigation of the Miracle by the Pharisees | 72 | | | | 9, 13–34 |
| (*c*) The Contrast between Sight and Blindness | 73 | | | | 9, 35–41 |
| 24. Jesus is the Good Shepherd | | | | | |
| (*a*) The Parable of the Good Shepherd | 73 | | | | 10, 1– 6 |
| (*b*) Jesus is the Door of the Fold | 73 | | | | 10, 7–10 |
| (*c*) Jesus is the Good Shepherd | 74 | | | | 10, 11–18 |
| (*d*) The Effect on the Audience | 74 | | | | 10, 19–21 |
| 25. Jesus Journeys to Jerusalem for the Feast of the Dedication | 74 | 9, 51 | | | |
| 26. Hostile Reception by the Samaritans | 74 | 9, 52–56 | | | |
| 27. The Conditions of Discipleship | 74 | 9, 57–62 | 8, 19–22 | | |
| 28. The Seventy-Two Disciples | | | | | |
| (*a*) The Mission of the Disciples | 75 | 10, 1–12 | [9, 37f; 10, 16.7–15; 11, 24] | [6, 8–11] | |
| (*b*) The Impenitent Towns | 75 | 10, 13–16 | 11, 20–24; [10, 40] | | |
| 29. The Return of the Disciples | 76 | 10, 17–20 | | [16, 17f] | |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| 30. Jesus Draws Men Gently to Himself | | | | | |
| (*a*) The Revelation of the Son and the Father | 76 | 10, 21f | 11, 25–27 | | |
| (*b*) The Yoke of Christ | 76 | | 11, 28–30 | | |
| 31. Jesus Calls His Disciples Blessed | 76 | 10, 23f | [13, 16f] | | |
| 32. The Question of the Great Commandment | 77 | 10, 25–29 | [22, 34–40] | [12, 28–34] | |
| 33. The Parable of the Good Samaritan | 77 | 10, 30–37 | | | |
| 34. Martha and Mary | 78 | 10, 38–42 | | | |
| 35. Lessons on Prayer | 78 | 11, 1–13 | [6, 9–13; 7, 7–11] | | |
| 36. The Blasphemy of the Pharisees | 79 | 11, 14–26; [12, 10] | 12, 22–30, 43–45, 31f | 3, 22–30 | |
| 37. The Praise of Mary | 80 | 11, 27f | | | |
| 38. The Sign of Jonas the Prophet | 80 | 11, 29–32 | 12, 38–42 | | |
| 39. A Lesson from a Lamp | 80 | 11, 33–36; [8, 16] | [5, 15; 6, 22f] | | |
| 40. Denunciation of the Pharisees | 80 | 11, 37–44 | [23, 25f.23. 6–7a.27] | | |
| 41. Denunciation of the Lawyers | 81 | 11, 45–54 | [23, 4.29f. 34–36.13] | | |
| 42. The Leaven of the Pharisees | 81 | 12, 1–3 | [16, 6; 10, 26b–27] | [8, 15] | |
| 43. Encouragement in Time of Persecution | 82 | 12, 4–12 | [10, 28–33; 12, 32; 10, 19f] | | |
| 44. A Warning against Avarice | 82 | 12, 13–21 | | | |
| 45. On Trust of God | 82 | 12, 22–34 | [6, 25–33. 19–21] | | |
| 46. The Watchful Servants | 83 | 12, 35–40 | [24, 43f] | [13, 33–37] | |
| 47. The Parable of the Faithful and Unfaithful Servants | 83 | 12, 41–48 | [24, 45–51] | | |
| 48. The Necessity of Struggle | 84 | 12, 49–53 | [10, 34–36] | | |
| 49. Time for Reconciliation | | 12, 54–59 | [16, 2–4a; 5, 25f] | | |
| 50. The Necessity of Repentance | 85 | 13, 1–5 | | | |
| 51. The Parable of a Barren Fig Tree | 85 | 13, 6–9 | | | |
| 52. The Healing of a Stooped Woman on the Sabbath | 85 | 13, 10–17 | | | |
| 53. The Parable of the Mustard Seed and the Leaven | 85 | 13, 18–21 | [13, 31–33] | [4, 30–32] | |
| 54. The Narrow Gate | 86 | 13, 22–30 | [7, 13f; 25, 10–12; 7, 22f; 8, 11f] | | |
| 55. Jesus and Herod | 86 | 13, 31–33 | | | |
| 56. Prophecy Concerning Jerusalem | 86 | 13, 34f | [23, 37–39] | | |
| 57. Jesus at the House of One of the Rulers of the Pharisees | | | | | |
| (*a*) A Man with Dropsy | 87 | 14, 1–6 | | | |
| (*b*) The Last Seat | 87 | 14, 7–11 | | | |
| (*c*) Poor Guests | 87 | 14, 12–14 | | | |
| (*d*) The Parable of a Great Supper | 87 | 14, 15–24 | [22, 1–10] | | |
| 58. The Following of Christ | 88 | 14, 25–35 | [10, 37f; 5, 13] | [9, 49] | |
| 59. The Parable of the Lost Sheep | 89 | 15, 1–7 | [18, 12–14] | | |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| 60. The Parable of the Lost Coin | 89 | 15, 8–10 | | | |
| 61. The Parable of the Prodigal Son | 89 | 15, 11–32 | | | |
| 62. The Parable of the Unjust Steward | 90 | 16, 1–13 | [6, 24] | | |
| 63. The Pretenses of the Pharisees | 90 | 16, 14–18 | [11, 12f; 5, 18.32; 19, 9] | [10, 11f] | |
| 64. The Parable of the Rich Man and Lazarus | 91 | 16, 19–31 | | | |
| 65. Various Admonitions to the Disciples | | | | | |
| (*a*) Avoiding Scandal | 91 | 17, 1f | [18, 6f] | [9, 41] | |
| (*b*) Forgiveness of Injuries | 92 | 17, 3f | [18, 15.21f] | | |
| (*c*) Efficacy of Faith | 92 | 17, 5f | | | |
| (*d*) The Unprofitable Servant | 92 | 17, 7–10 | | | |
| 66. Jesus Departs from Galilee | 92 | 17, 11 | | | |
| 67. The Cure of the Ten Lepers | 92 | 17, 12–19 | | | |
| 68. The Coming of the Kingdom of God and the Day of the Son of Man | 93 | 17, 20–37 | [24, 26–28. 37–41; 10, 39] | | |
| 69. The Godless Judge | 93 | 18, 1– 8 | | | |
| 70. The Parable of the Pharisee and the Publican | 94 | 18, 9–14 | | | |
| 71. Jesus Comes to the District of Judea beyond the Jordan | 94 | | 19, 1f | 10, 1 | |
| 72. The Question of Divorce | 94 | [16, 18] | 19, 3–12 | 10, 2–12 | |
| 73. Jesus Blesses the Children | 95 | 18, 15–17 | 19, 13–15 | 10, 13–16 | |
| 74. The Rich Young Man | 95 | 18, 18–23 | 19, 16–22 | 10, 17–22 | |
| 75. The Danger of Riches | 96 | 18, 24–27 | 19, 23–26 | 10, 23–27 | |
| 76. The Reward of Those Who Make Sacrifices to Follow Christ | 96 | 18, 28–30 | 19, 27–30 | 10, 28–31 | |
| 77. The Parable of the Laborers in the Vineyard | 97 | | 20, 1–16 | | |
| 78. Jesus in Jerusalem for the Feast of the Dedication | 97 | | | | 10, 22–39 |
| 79. Jesus Remains in Perea with His Disciples | 97 | | | | 10, 40–42 |
| 80. The Raising of Lazarus at Bethany | 98 | | | | 11, 1–44 |
| 81. The Council | 99 | | | | 11, 45–53 |
| 82. Jesus Stays at Ephrem | 99 | | | | 11, 54 |
| 83. The Journey from Ephrem to Jericho | | | | | |
| (*a*) The Third Prediction of the Passion and Resurrection | 99 | 18, 31–34 | 20, 17–19 | 10, 32–34 | |
| (*b*) The Ambition of the Sons of Zebedee | 99 | | 20, 20–23 | 10, 35–40 | |
| (*c*) The Indignation of the Apostles | 100 | [22, 24–27] | 20, 24–28 | 10, 41–45 | |
| 84. The Healing of Bartimeus and Another Blind Man near Jericho | 100 | 18, 35–43 | 20, 29–34 | 10, 46–52 | |
| 85. Zachaeus, the Publican | 101 | 19, 1–10 | | | |
| 86. The Parable of the Gold Pieces | 101 | 19, 11–28 | [25, 14–30] | | |
| 87. Jesus is Anointed by Mary at Bethany | 102 | | 26, 6–13 | 14, 3– 9 | 11, 52–12, 11 |
| 88. Christ's Triumphal Entry into Jerusalem | 103 | 19, 29–44 | 21, 1–11 | 11, 1–11a | 12, 12–19 |
| 89. Jesus Passes the Night at Bethany | 105 | | | 11, 11b | |
| 90. The Cursing of the Barren Fig Tree | 105 | | 21, 18f | 11, 12–14 | |
| 91. Jesus Cleanses the Temple | 105 | 19, 45–48 | 21, 12–17 | 11, 15–19 | [2, 13–17] |
| 92. The Withered Fig Tree; The Power of Faith | 106 | | 21, 20–22; [6, 14f] | 11, 20–26 | |
| 93. The Authority of Jesus | 107 | 20, 1– 8 | 21, 23–27 | 11, 27–33 | |
| 94. The Parable of the Two Sons | 107 | [7, 29f] | 21, 28–32 | | |
| 95. The Parable of the Wicked Vine-Dressers | 108 | 20, 9–19 | 21, 33–46 | 12, 1–12 | |
| 96. The Parable of the Marriage Feast | 109 | [14, 16–24] | 22, 1–14 | | |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| 97. A Question about Tribute Money to Cæsar | 110 | 20, 20–26 | 22, 15–22 | 12, 13–17 | |
| 98. The Levirate Marriage and the Resurrection of the Dead | 109 | 20, 27–40 | 22, 23–33 | 12, 18–27 | |
| 99. The First and Greatest Commandment | 111 | [10, 25–28] | 22, 34–40 | 12, 28–34 | |
| 100. The Messias is Son and Lord of David | 111 | 20, 41–44 | 22, 41–46 | 12, 35–37 | |
| 101. The Hypocrisy of the Scribes and Pharisees | 112 | 20, 45–47; [11, 46] | 23, 1–12 | 12, 38–40 | |
| 102. Eight Woes to the Scribes and Pharisees | 113 | [11, 52.42. 39–41.44. 47–51] | 23, 13–36 | | |
| 103. The Wickedness of Jerusalem | 114 | [13, 34f] | 23, 37–39 | | |
| 104. The Generosity of the Poor Widow | 114 | 21, 1– 4 | | 12, 41–44 | |
| 105. The Conclusion of Christ's Public Ministry | 114 | | | | 12, 20–50 |
| 106. Eschatological Discourse | | | | | |
| (*a*) The Occasion | 115 | 21, 5– 7 | 24, 1– 3 | 13, 1– 4 | |
| (*b*) The Destruction of Jerusalem and the End of the World | 116 | 21, 8–19; [12, 11f] | 24, 4–14; [10, 17b–22] | 13, 5–13 | |
| (*c*) The Destruction of the Temple and Jerusalem | 117 | 21, 20–24 | 24, 15–22 | 13, 14–20 | |
| (*d*) The Signs of the Last Day | 117 | 21, 25–28; [17, 23f] | 24, 23–31 | 13, 21–27 | |
| (*e*) The Signs of Jerusalem's Impending Destruction: the Parable of the Fig Tree | 118 | 21, 29–33 | 24, 32–35 | 13, 28–31 | |
| (*f*) The Need of Watchfulness | 118 | 21, 34–36; [17, 26f.34f; 12, 39f. 36–38.42b–48] | 24, 36–51 | 13, 32–37 | |
| (*g*) The Parable of the Ten Virgins | 120 | | 25, 1–13 | | |
| (*h*) The Parable of the Talents | 120 | [19, 12–27] | 25, 14–30 | | |
| (*i*) The Last Judgment | 121 | | 25, 31–46 | | |
| 107. The Last Days of Christ's Public Ministry | 121 | 21, 37f | | | |
| **Part III. The Passion and Death of Jesus** | | | | | |
| A. The Last Supper | | | | | |
| 1. The Conspiracy of the Council | 122 | 22, 1f | 26, 1– 5 | 14, 1f | |
| 2. The Treason of Judas | 122 | 22, 3– 6 | 26, 14–16 | 14, 10f | |
| 3. The Preparation for the Passover Meal | 123 | 22, 7–13 | 26, 17–19 | 14, 12–16 | |
| 4. The Celebration of the Passover Meal | 123 | 22, 14–18 | 26, 20.29 | 14, 17.25 | |
| 5. The Washing of the Feet | 123 | | | | 13, 1–20 |
| 6. The Institution of the Holy Eucharist | 124 | 22, 19f | 26, 26–28 | 14, 22–24 | [1 Cor. 11, 23–25] |
| 7. The Denunciation of the Betrayer | 124 | 22, 21–23 | 26, 21–25 | 14, 18–21 | 13, 21–30 |
| 8. A Contention among the Apostles: A Lesson in Humility | 125 | 22, 24–30 | [20, 25–28; 19, 28] | [10, 42–45] | |
| 9. The New Commandment of Love | 126 | | | | 13, 31–35 |
| 10. The Special Prayer of Jesus for Peter | 126 | 22, 31f | | | |
| 11. First Prediction of the Fall of Peter | 126 | 22, 33f | | | 13, 36–38 |
| 12. A Word of Comfort | 126 | | | | 14, 1–31 |
| (*a*) Jesus will prepare a place for them and hear their prayers | 127 | | | | 14, 1–14 |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| (*b*) The Holy Spirit will be sent to them | 127 | | | | 14, 15–24 |
| (*c*) Jesus is giving them spiritual peace | 127 | | | | 14, 25–31 |
| 13. Union with Christ | | | | | 15, 1–17 |
| (*a*) Jesus the True Vine | 127 | | | | 15, 1–11 |
| (*b*) His Commandment of Love for His Friends | 128 | | | | 15, 12–17 |
| 14. The World's Hatred of the Apostles | 128 | | | | 15, 18–27 |
| 15. The Apostles' Persecution is Predicted | 128 | | | | 16, 1– 5a |
| 16. The Role of the Holy Spirit | 128 | | | | 16, 5b–33 |
| (*a*) The Holy Spirit and the World | 128 | | | | 16, 5b–11 |
| (*b*) The Apostles' Knowledge to be Completed by the Holy Spirit | 128 | | | | 16, 12–16 |
| (*c*) Joy at Christ's Return | 129 | | | | 16, 17–24 |
| (*d*) The Apostles' Confession of Faith | 129 | | | | 16, 25–33 |
| 17. Jesus Predicts Affliction and Urges the Apostles to Take Courage with Spiritual Weapons | 129 | 22, 34b–38 | | | |
| 18. Christ's Priestly Prayer for Unity | 129 | | | | 17, 1–26 |
| (*a*) Christ Prays for Himself | 129 | | | | 17, 1–5 |
| (*b*) Christ Prays for His Apostles | 130 | | | | 17, 6–19 |
| (*c*) Christ Prays for Future Believers | 130 | | | | 17, 20–26 |
| 19. The End of the Supper; the Journey to Mount Olivet; the Second Prediction of Peter's Fall | 130 | 22, 39 | 26, 30–35 | 14, 26–31 | 18, 1 |
| B. The Passion and Death of Jesus | | | | | |
| 1. The Agony in the Garden of Gethsemani | 131 | | | | |
| (*a*) The Beginning of the Passion | 131 | 22, 40–41a | 26, 36–39a | 14, 32–35a | |
| (*b*) The First Prayer and Visitation | 131 | 22, 41b–42 | 26, 39b–41 | 14, 35b–38 | |
| (*c*) The Second Prayer and Visitation | 132 | | 26, 42f | 14, 39f | |
| (*d*) The Third Prayer and Visitation | 132 | 22, 43–46 | 26, 44–46 | 14, 41f | |
| 2. Jesus is Arrested | 132 | 22, 47–53 | 26, 47–56 | [14, 43–52] | [18, 2–11] |
| 3. Jesus is Led before Annas | 134 | | | | 18, 12–14 |
| 4. The First Denial of Peter | 134 | 22, 54–57 | 26, 58.69f | 14, 54.66–68 | 18, 15–18 |
| 5. Jesus is Questioned by Annas | 134 | | | | 18, 19–23 |
| 6. Jesus is Sent Bound to Caiphas and the Sanhedrin | 135 | | 26, 57 | 14, 53 | 18, 24 |
| 7. The Second Denial of Peter | 135 | 22, 58 | 26, 71f | 14, 69–70a | |
| 8. The Night Session of the Sanhedrin | 135 | | 26, 59–66 | 14, 55–64 | |
| 9. The Third Denial of Peter | 135 | 22, 59–62 | 26, 73–75 | 14, 70b–72 | 18, 25–27 |
| 10. Jesus is Insulted and Mocked | 136 | 22, 63–65 | 26, 67f | 14, 65 | |
| 11. The Morning Session of the Sanhedrin | 136 | 22, 66–71 | 27, 1 | 15, 1a | |
| 12. Jesus is Delivered to Pilate | 136 | 23, 1 | 27, 2 | 15, 1b | 18, 28 |
| 13. The Suicide of Judas | 137 | 27, 3–10 | | | Acts 1, 18f |
| 14. Jesus before Pilate | 137 | 23, 2– 7 | 27, 11–14 | 15, 2– 5 | 18, 29–38 |
| 15. Jesus before Herod Antipas | 139 | 23, 8–12 | | | |
| 16. Jesus Again before Pilate; Jesus and Barabbas | 139 | 23, 13–23 | 27, 15–23 | 15, 6–14 | 18, 39f |
| 17. The Scourging and Crowning | 140 | | 27, 26a–31a | 15, 15b–20a | 19, 1– 3 |
| 18. "Behold the Man" | 140 | | | | 19, 4– 7 |
| 19. The Last Effort of Pilate | 141 | | | | 19, 8–15 |
| 20. The Sentence of Crucifixion | 141 | 23, 24f | 27, 24–26 | 15, 15 | 19, 16a |
| 21. The Way of the Cross; Simon of Cyrene; the Women of Jerusalem | 141 | 23, 26–33a | 27.31b–33 | 15.20b–22 | 19, 16b–17 |

| | Page | Luke | Matthew | Mark | John |
|---|---|---|---|---|---|
| 22. The Crucifixion | 142 | 23, 33b | 27, 34.35a. 38 | 15, 23–24a. 25.27f | 19, 18 |
| 23. The First Word from the Cross | 142 | 23, 34a | | | |
| 24. The Title over the Cross | 143 | 23, 38 | 27, 37 | 15, 26 | 19, 19–22 |
| 25. The Division of His Garments | 143 | 23, 34b | 27, 35b–36 | 15, 24b | 19, 23f |
| 26. The Blasphemies against Jesus | 144 | 23, 35–37. 39–41 | 27, 39–44 | 15, 29–32 | |
| 27. The Second Word | 144 | 23, 42f | | | |
| 28. Darkness Covers the Land | 144 | 23, 44–45a | 27, 45 | 15, 33 | |
| 29. The Third Word | 144 | | | | 19, 25–27 |
| 30. The Fourth Word | 145 | | 27, 46f | 15, 34f | |
| 31. The Fifth Word | 145 | | 27, 48f | 15, 36 | 19, 28f |
| 32. The Sixth Word | 145 | | | | 19, 30a |
| 33. The Curtain of the Temple is Torn | 145 | 23, 45b | 27, 51a | 15, 38 | |
| 34. The Seventh Word | 145 | 23, 46a | 27, 50a | 15, 37a | |
| 35. The Death of Christ | 145 | 23, 46b | 27, 50b | 15, 37b | 19, 30b |
| 36. At the Moment of Christ's Death | 145 | 23, 47–49 | 27, 51b–56 | 15, 39–41 | |
| 37. The Piercing of Christ's Side | 146 | | | | 19, 31–37 |
| 38. The Body of Christ is Taken Down | 146 | 23, 50–53a | 27, 57–59 | 15, 42–46a | 19, 38–40 |
| 39. The Body of Christ is Buried | 147 | 23, 53b–56 | 27, 60f | 15, 46b–47 | 19, 41f |
| 40. The Precautions of the Chief Priests | 147 | | 27, 62–66 | | |
| PART IV. THE RESURRECTION AND ASCENSION OF JESUS | | | | | |
| 1. The Women at the Grave | 148 | 24, 1f | 28, 1– 4 | 16, 1– 4 | 20, 1 |
| 2. Mary Magdalene Hastens to Peter and John | 148 | | | | 20, 2 |
| 3. The Angels and the Women | 149 | 24, 3– 8 | 28, 5– 7 | 16, 5 –7 | |
| 4. The Women Relate to the Disciples What They Saw | 149 | 24, 9–11 | 28, 8 | 16, 8 | |
| 5. Peter and John Run to the Tomb | 149 | 24, 12 | | | 20, 3–10 |
| 6. Jesus Appears to Mary Magdalene | 150 | | | 16, 9–11 | 20, 11–18 |
| 7. Jesus Appears to the Other Women | 150 | | 28, 9f | | |
| 8. The Soldiers are Bribed by the Chief Priests | 150 | | 28, 11–15 | | |
| 9. The Manifestation to Two Disciples at Emmaus | 150 | 24, 13–35 | | 16, 12f | |
| 10. Jesus Appears to the Apostles, Thomas Being Absent | 151 | 24, 36–43 | | 16, 14 | 20, 19–23 |
| 11. Jesus Appears to the Apostles, Thomas Being Present | 152 | | | | 20, 24–29 |
| 12. Jesus Appears to Seven Disciples Near the Sea of Tiberias | 152 | | | | 21, 1–14 |
| 13. The Primacy of Peter | 153 | | | | 21, 15–23 |
| 14. Jesus Appears to the Eleven on a Mountain in Galilee; the Commission of the Apostles | 153 | | 28, 16–20 | 16, 15–18 | |
| 15. The Last Manifestation of Jesus in Jerusalem | 153 | 24, 44–49 | | | [Acts 1, 4–8] |
| 16. The Ascension of Jesus into Heaven | 154 | 24, 50–53 | | 16, 19f | [Acts 1, 9–12] |
| 17. The Epilogues of the Gospel of St. John | 154 | | | | 20, 30f; 21, 24f |

# INDEX TO THE SEPARATE EVANGELISTS

*ALL REFERENCES ARE TO PAGES.*

## GOSPEL OF ST. MATTHEW


Chap. 1
1–17 .. 11
18 25a . 4–5
25b .. 5

Chap. 2
1–12 .. 6–7
13–15 .. 7
16–18 .. 7
19–21 .. 7
22f .. 7

Chap. 3
1– 6 .. 9–10
7–10 .. 10
11f .. 10
13–17 .. 11

Chap. 4
1–11 .. 12
12 .. 16
13–16 .. 18–19
17 .. 18
18–22 .. 20–21
23 .. 20
24f .. 25–26

Chap. 5
1f .. 26
3–12 .. 26 27
13–16 .. 27
[13] .. 87
[13] .. 66–67
[15] .. 39
[15] .. 80
17–20 .. 28
[18] .. 90–91
21–26 .. 28
[25f] .. 84
27–30 .. 28
[29] .. 66–67
[30] .. 66–67
31f .. 29
[32] .. 90–91
33–37 .. 29
38–48 .. 29–30

Chap. 6
1 .. 30
2– 4 .. 30
5–15 .. 30–31
[9–13] .. 78
[14f] .106–107
16–18 .. 31
19–24 .. 31
[19–21] . 82–83
[22f] .. 80
[24] .. 90
25–34 .. 31–32
[25–33] . 82–83

Chap. 7
1– 5 .. 32
[2] .. 39–40
6 .. 33
7 11 .. 33
[7–11] .. 78
12 .. 33
[7–12] .. 29
13f .. 33
[13f] .. 86
15–20 .. 33
21–23 .. 34
[22f] .. 86
24–27 .. 34
28– 8, 1. 34
[28b–29] 19

Chap. 8
1 .. 34
1– 4 .. 21
5–13 .. 34–35
[11f] .. 86
14f .. 19
16f .. 19–20
18 .. 42
19–22 .. 74
23–27 .. 42 43
28–34 .. 43–44

Chap. 9
1– 8 .. 22
1 .. 44
9–13 .. 22 23
14–17 .. 23
18–26 .. 44–46
27–34 .. 46
35–38 .. 47
[37f] .. 75

Chap. 10
1– 4 .. 25
1 .. 47
5 15 .. 47 48
[7–15] .. 75
16–23 .. 48 49
[16] .. 75
[17b–22] 116–17
[19f] .. 82
24–39 .. 49–50
[24–25a] 32
[26] .. 39–40
[26b–27] 81
[28–33] . 82
[34–36] . 84
[37f] .. 88
[39] .. 93
40–42 .. 50
[40] .. 75–76
[42] .. 66

Chap. 11
1 .. 50
2 6 .. 35 36
[12f] .. 90 91
7–15 .. 36
16–19 .. 36 37
20–24 .. 75–76
[24] .. 75
25 27 .. 76
28 30 .. 76

Chap. 12
1 8 .. 24
9 13 .. 24 25
14 .. 25
15 21 .. 25 26
22–30 .. 79
31f .. 79 80
[32] .. 82
[33–37] . 33 34
38–42 .. 80
[38–40] . 60
43–45 .. 79
46–50 .. 42

Chap. 13
1– 9 .. 37 38
10–17 .. 38 39
[12] .. 39 40
[16f] .. 76
18–23 .. 39
24–30 .. 40
31f .. 40–41
[31–33] . 85
33 .. 41
34f .. 41
36–43 .. 41
44 .. 41
45f .. 41
47–50 .. 42
51f .. 42
53–58 .. 46 47

Chap. 14
1f .. 53
3–12 .. 52–53
13 21 .. 53 55
22–33 .. 55 56
34 36 .. 56

Chap. 15
1–20 .. 58 59
[14] .. 32
21 28 .. 59
29–31 .. 59
32–39 .. 60

Chap. 16
1– 4 .. 60
[2–4a] .. 84
5–12 .. 61
[6] .. 81
13–20 .. 61–62
21–23 .. 62
24–28 .. 62–63

Chap. 17
1– 8 .. 63
9–13 .. 63 64
14–20 .. 64–65
21f .. 65
23–26 .. 65

Chap. 18
1– 5 .. 66
6– 9 .. 66–67
[6f] .. 91–92
[8f] .. 28–29
10–14 .. 67–68
[12–14] . 89
15–20 .. 68
[15] .. 92
21f .. 68
[21f] .. 92
23–35 .. 68–69

Chap. 19
1f .. 94
3–12 .. 94–95
[9] .. 29
[9] .. 90 91
13–15 .. 95
16–22 .. 95–96
23–26 .. 96
27 30 .. 96
[28] .125–126

Chap. 20
1–16 .. 97
17–19 .. 99

20–23 . . 99–100
24–28 . . 100
[25–28] . 125
29–34 . 100–101

Chap. 21
1–11 . 103–105
12–17 . 105–106
18f . . 105
20–22 . . 106
23–27 . . 107
28–32 . . 107
33–46 . 108–109

Chap. 22
1–14 . . 109
[1–10] . . 87–88
15–22 . 109–110
23–33 . . 110
34–40 . . 111
[34–40] . 77
41–46 . 111–112

Chap. 23
1–12 . . 112
[4] . . 81
[6–7a] . . 80–81
[11] . . 66
13–36 . 113–114
[13] . . 81
[23] . . 80–81
[25f] . . 80
[27] . . 80–81
[29f] . . 81
[34–36] . 81
37–39 . . 114
[37–39] . 86

Chap. 24
1–3 . . 115
4–14 . . 116
[9–13] . . 48–49
15–22 . . 117
23–31 . 117–118
[26–28] . 93
32–35 . . 118
36–51 . 118–120
[37–41] . 93
[43f] . . 83
[45–51] . 83–84

Chap. 25
1–13 . . 120
[10–12] . 86
14–30 . 120–121
[14–30] 101–102
[29] . . 39–40
31–46 . . 121

Chap. 26
1–5 . . 122
6–13 . 102–103
14–16 . . 122
17–19 . . 123
20 . . 123
21–25 . 124–125
26–28 . . 124
29 . . 123
30–35 . 130–131
36–39a . 131
39b–41. 131–132
42f . . 132
44–46 . . 132
47–56 . 132–133
57 . . 135
58 . . 134
59–66 . . 135
67f . . 136
69f . . 134
71f . . 135
73–75 . 135–136

Chap. 27
1 . . 136
2 . . 136
3–10 . . 137
11–14 . 137–138
15–23 . 139–140
24–26 . . 141
26b–31a 140
31b–33. 141–142
34 . . 142
35a . . 142
35b–36 . 143
37 . . 143
38 . . 142
39–44 . . 144
45 . . 144
46f . . 145
48f . . 145
50a . . 145
50b . . 145
51a . . 145
51b–56. 145–146
57–59 . . 146
60f . . 147
62–66 . . 147

Chap. 28
1–4 . . 148
5–7 . . 149
8 . . 149
9f . . 150
11–15 . . 150
16–20 . . 153

## GOSPEL OF ST. MARK

Chap. 1
1–6a . . 9–10
6b–8 . 10
9–11 . . 11
12f . . 12
14a . . 16
14b–15 . 18
16–20 . . 20–21
21 . . 18
22 . . 19
[22] . . 34
23–28 . . 19
29–31 . . 19
32–34 . . 19–20
35–39 . . 20
40–45 . . 21

Chap. 2
1–12 . . 22
13–17 . . 22–23
18–22 . . 23
23–28 . . 24

Chap. 3
1–5 . . 24–25
6 . . 25
7–12 . . 25–26
13–19 . . 25
20f . . 42
22–30 . . 79–80
31–35 . . 42

Chap. 4
1–9 . . 37–38
10–12 . . 38
13–20 . . 39
21–25 . . 39–40
[24b] . . 32
26–29 . . 40
30–32 . . 40–41
[30–32] . 85
33f . . 41
35–40 . . 42–43

Chap. 5
1–20 . . 43–44
21–43 . . 44–46

Chap. 6
1–6a . . 46–47
6b . . 47
7–11 . . 47–48
[8–11] . . 75
12f . . 50
14–16 . . 53
17–29 . . 52–53
30 . . 53
31–44 . . 53–55
45–52 . . 55–56
53–56 . . 56

Chap. 7
1–23 . . 58–59
24–30 . . 59
31–37 . . 59

Chap. 8
1–10 . . 60
11–13 . . 60
14–21 . . 61
[15] . . 81
22–26 . . 61
27–30 . . 61–62
31–33 . . 62
34–39 . . 62–63

Chap. 9
1–7 . . 63
8–12 . . 63–64
13–28 . . 64–65
29–31 . . 65
32–36 . . 66
37–40 . . 66
[40] . . 50
41–49 . . 66–67
[41] . . 91–92
[42] . . 28
[44] . . 28–29
[46] . . 28
[49a] . . 27
[49] . . 88

Chap. 10
1 . . 94
2–12 . . 94–95
[11f] . . 29
[11f] . . 90–91
13–16 . . 95
17–22 . . 95–96
23–27 . . 96
28–31 . . 96
32–34 . . 99
35–40 . . 99–100
41–45 . . 100
[42–45] . 125
46–52 . 100–101

Chap. 11
1–11a 103–105
11b . . 105
12–14 . . 105
15–19 . 105–106
20–26 . 106–107
[25f] . . 30–31
27–33 . . 107

Chap. 12
1–12 . 108–109
13–17 . 109–110
18–27 . . 110
28–34 . . 111
[28–34] . 77
35–37 . 111–112
38–40 . . 112
41–44 . . 114

Chap. 13
1–4 . . 115
5–13 . 116–117
[9–13] . 48–49
14–20 . . 117
21–27 . 117–118
28–31 . . 118
32–37 . 118–119
[33–37] . 83

Chap. 14
1f . . 122
3–9 . 102–103
10f . . 122
12–16 . . 123
17 . . 123
25 . . 123
18–21 . 124–125
22–24 . . 124
26–31 . 130–131
32–35a . 131
35b–38. 131–132
39f . . 132
41f . . 132
43–52 . 132–134
53 . . 135
54 . . 134
55–64 . . 135
65 . . 136
66–68 . . 134
69–70a . 135
70b–72 135–136

Chap. 15
1a . . 136
1b . . 136
2–5 . 137–138
6–14 . 139–140
15 . . 141
15b–20a 140
20b–22 141–142
23–24a . 142
24b . . 143
25 . . 142
26 . . 143
27f . . 142
29–32 . . 144
33 . . 144
34f . . 145
36 . . 145
37a . . 145
37b . . 145
38 . . 145
39–41 . 145–146
42–46a 146–147
46b–47 . 147

Chap. 16
1–4 . . 148
5–7 . . 149
8 . . 149
9–11 . . 150
12f . 150 151
14 . . 151
15–18 . . 153
[17f] . . 76
19f . . 154

## GOSPEL OF ST. LUKE


Chap. 1
1– 4 .. 1
5–25 .. 2
26–38 .. 3
39–56 .. 3
57–80 .. 4

Chap. 2
1– 7 .. 5
8–20 .. 5
21–38 .. 5–6
39f .. 7
41–50 .. 7–8
51f .. 8

Chap. 3
1– 6 .. 9
7–14 .. 10
15–18 .. 10
19f .. 16
[19f] .. 52
21f .. 11
23–38 .. 11

Chap. 4
1–13 .. 12
14a .. 16
14b–15 . 18
16–30 .. 18
[24] .. 46–47
31 .. 18
32 .. 19
[32] .. 34
33–37 .. 19
38f .. 19
40f .. 19–20
42–44 .. 20

Chap. 5
1–11 .. 20–21
12–16 .. 21
17–26 .. 22
27–32 .. 22–23
33–39 .. 23

Chap. 6
1– 5 .. 24
6–10 .. 24–25
11 .. 25
12–16 .. 25
17–19 .. 25–26
20a .. 26
20b–26 . 26–27
27–36 .. 29–30
[31] .. 33
37–42 .. 32
[38] .. 39–40
[40]¹ .. 49
43–45 .. 33
46 .. 34
47–49 .. 34

Chap. 7
1–10 .. 34–35
11–17 .. 35
18–23 .. 35–36
24–30 .. 36
[29f] .. 107
31–35 .. 36–37
36–50 .. 37

Chap. 8
1– 3 .. 37
4– 8 .. 37–38
9f .. 38
11–15 .. 39
16–18 .. 39–40
[16] .. 27
[16] .. 80
19–21 .. 42
22–25 .. 42–43
26–39 .. 43–44
40–56 .. 44–46

Chap. 9
1– 5 .. 47–48
6 .. 50
7– 9 .. 53
10a .. 53
10b–17 . 53–55
18–21 .. 61–62
22 .. 62
23–27 .. 62–63
28–36 .. 63
37–44a . 64–65
44b–45 . 65
46–48 .. 66
[48b] .. 50
49f .. 66
51 .. 74
52–56 .. 74
57–62 .. 74

Chap. 10
1–12 .. 75
[2] .. 47
[3] .. 48
[4–6] .. 47–48
[10–12] . 47–48
13–16 .. 75–76
17–20 .. 76
21f .. 76
23f .. 76
[23f] .. 38–39
25–29 .. 77
[25–28] . 111
30–37 .. 77
38–42 .. 78

Chap. 11
1–13 .. 78
[2– 4] .. 30–31
[9–13] .. 33
[16] .. 60
14–26 .. 79
27f .. 80
29–32 .. 80
[29f] .. 60
33–36 .. 80
[33] .. 27
[33] .. 39
[34–36] . 31
37–44 .. 80–81
[39–41] . 113
[42] .. 113
[44] .. 113
45–54 .. 81
[46] .. 112
[47–51].113–114
[52] .. 113

Chap. 12
1–3 .. 81
[1b] .. 61
[2] .. 39–40
[2–9] .. 49–50
4–12 .. 82
[10] .. 79–80
[11f] .. 48–49
[11f] .. 116
13–21 .. 82
22–34 .. 82–83
[22–31] . 31–32
[33f] .. 31
35–40 .. 83
[36–38] 118–119
[39f] .118–119
41–48 .. 83–84
[42–48] 118–120
49–53 .. 84
[49–53] . 49–50
[54–56] . 60
54–59 .. 84
[57–59] . 28

Chap. 13
1– 5 .. 85
6– 9 .. 85
10–17 .. 85
18–21 .. 85
[18f] .. 40–41
[20f] .. 41
22–30 .. 86
[24] .. 33
[26f] .. 34
[28f] .. 34–35
31–33 .. 86
34f .. 86
[34f] .. 114

Chap. 14
1– 6 .. 87
7–11 .. 87
12–14 .. 87
15–24 .. 87–88
[16–24] . 109
25–35 .. 88
[26f] .. 49–50
[34f] .. 27
[34f] .. 66–67

Chap. 15
1– 7 .. 89
[3– 7] .. 67–68
8–10 .. 89
11–32 .. 89–90

Chap. 16
1–13 .. 90
[13] .. 31
14–18 .. 90–91
[16] .. 36
[17] .. 28
[18] .. 29
[18] .. 94
19–31 .. 91

Chap. 17
1f .. 91–92
[1f] .. 66–67
3f .. 92
[3a] .. 68
[3b–4] .. 68
5f .. 92
7–10 .. 92
11 .. 92
12–19 .. 92–93
20–37 .. 93
[23f] .. 117
[26f] .. 118
[34f] .118–119

Chap. 18
1– 8 .. 93–94
9–14 .. 94
15–17 .. 95
18–23 .. 95–96
24–27 .. 96
28–30 .. 96
31–34 .. 99
35–43 .100–101

Chap. 19
1–10 .. 101
11–28 .101–102
[12–27] 120–121
[26] .. 39–40
29–44 .103–105
45–48 .105–106

Chap. 20
1– 8 .. 107
9–19 .108–109
20–26 .109–110
27–40 .110–111
41–44 .111–112
45–47 .. 112

Chap. 21
1– 4 .. 114
5– 7 .. 115
8–19 .116–117
[12–18] . 48–49
20–24 .. 117
25–28 .117–118
29–33 .. 118
34–36 .118–119
37f .. 121

Chap. 22
1f .. 122
3– 6 .. 122
7–13 .. 123
14–18 .. 123
19f .. 124
21–23 .124–125
24–30 .125–126
[24–27] . 100
31f .. 126
33f .. 126
34b–38 . 129
39 .. 130
40–41a . 131
41b–42 . 131
43–46 .. 132
47–53 .132–133
54–57 .. 134
58 .. 135
59–62 .135–136
63–65 .. 136
66–71 .. 136

Chap. 23
1 .. 136
2– 7 .137–138
8–12 .. 139
13–23 .139–140
24f .. 141
26–33a.141–142
33b .. 142
34a .. 142
34b .. 143
35–37 .. 144
38 .. 143
39–41 .. 144
42f .. 144
44–45a . 144
45b .. 145
46a .. 145
46b .. 145
47–49 .145–146
50–53a . 146
53b–56 . 147

Chap. 24
1f .. 148
3– 8 .. 149
9–11 .. 149
12 .. 149
13–35 .150–151
36–43 .151–152
44–49 .153–154
50–53 .. 154

## GOSPEL OF ST. JOHN


Chap. 1
1–18 .. 1
19–28 .. 13
29–34 .. 13
35–51 .. 13–14

Chap. 2
1–11 .. 14
12 .. 14
13–22 .. 14
[13–17] 105–106
23–25 .. 15

Chap. 3
1–21 .. 15
22–36 .. 15–16

Chap. 4
1– 3 .. 16
4–42 .. 16–17
43–54 .. 16

Chap. 5
1–18 .. 51
19–30 .. 51
31–47 .. 52

Chap. 6
1–15 .. 53–55
16–21 .. 55–56
22–72 .. 56–57

Chap. 7
1 .. 57
2– 3 .. 69
14–36 .. 69–70
37–44 .. 70
45–52 .. 70
53– 8, 11 70

Chap. 8
12–20 .. 71
21–30 .. 71
31–59 .. 71–72

Chap. 9
1–12 .. 72
13–34 .. 72–73
35–41 .. 73

Chap. 10
1– 6 .. 73
7–10 .. 73
11–18 .. 74
19–21 .. 74
22–39 .. 97
40–42 .. 97

Chap. 11
1–44 .. 98–99
45–53 .. 99
54 .. 99
55f .. 102

Chap. 12
1–11 .102–103
12–19 .103–105
20–50 .114–115

Chap. 13
1–20 .123–124
21–30 .124–125
31–35 .. 126
36–38 .. 126

Chap. 14
1–14 .126–127
15–24 .. 127
25–31 .. 127

Chap. 15
1–11 .. 127
12–17 .. 128
18–27 .. 128

Chap. 16
1– 5a . 128
5b–11 . 128
12–16 .128–129
17–24 .. 129
25–33 .. 129

Chap. 17
1– 5 .129–130
6–19 .. 130
20–26 .. 130

Chap. 18
1 .. 130
2–11 .132–133
12–14 .. 134
15–18 .. 134
19–23 .. 134
24 .. 135
25–27 .135–136
28 .136–137
29–38 .137–138
39f .139–140

Chap. 19
1– 3 .. 140
4– 7 .140–141
8–15 .. 141
16a .. 141
16b–17.141–142
18 .. 142
19–22 .. 143
23f .. 143
25–27 .. 144
28f .. 145
30a .. 145
30b .. 145
31–37 .. 146
38–40 .146–147
41f .. 147

Chap. 20
1 .. 148
2 .. 148
3–10 .. 149
11–18 .. 150
19–23 .151–152
24–29 .. 152
30f .. 154

Chap. 21
1–14 .. 152
15–23 .. 153
24f .. 154


## ACTS


Chap. 1
[1, 4–8] 153–154
[1, 9–12] 154
[1, 13b] . 25
[1, 18f] . 137


## CORINTHIANS


I COR.
[11, 23–25] 124

# INTRODUCTION

## 1. THE PROLOGUE OF THE FOURTH GOSPEL

John 1, 1–18

[1] In the beginning was the Word,
and the Word was with God;
and the Word was God.
[2] He was in the beginning with God.
[3] All things were made through him,
and without him was made
nothing that has been made.
[4] In him was life,
and the life was the light of men.
[5] And the light shines in the darkness;
and the darkness grasped it not.
[6] There was a man,
one sent from God,
whose name was John.
[7] This man came as a witness,
to bear witness concerning the light,
that all might believe through him.
[8] He was not himself the light,
but was to bear witness to the light.
[9] It was the true light
that enlightens every man
who comes into the world.
[10] He was in the world,
and the world was made through him,
and the world knew him not.
[11] He came unto his own,
and his own received him not.
[12] But to as many as received him
he gave the power of becoming sons of God;
to those who believe in his name:
[13] Who were born not of blood,
nor of the will of the flesh,
nor of the will of man,
but of God.
[14] And the Word was made flesh,
and dwelt among us.
And we saw his glory —
glory as of the only-begotten of the Father —
full of grace and of truth.
[15] John bore witness concerning him,
and cried, "This was he of whom I said,
'He who is to come after me
has been set above me,
because he was before me.' "
[16] And of his fullness
we have all received,
grace for grace.
[17] For the Law was given through Moses;
grace and truth came through Jesus Christ.
[18] No one has at any time seen God.
The only-begotten Son,
who is in the bosom of the Father,
he has revealed him.

## 2. THE PROLOGUE OF THE THIRD GOSPEL

Luke 1, 1–4

[1] Inasmuch as many have undertaken to draw up a narrative concerning the things that have been fulfilled among us, [2] even as they who from the beginning were eyewitnesses and ministers of the word have handed them down to us, [3] I also have determined, after following up all things carefully from the very first, to write for thee, most excellent Theophilus, an orderly account, [4] that thou mayest understand the certainty of the words in which thou hast been instructed.

# Part I

# THE BIRTH AND CHILDHOOD OF JESUS

## 1. THE ANNUNCIATION OF THE BAPTIST

Luke 1, 5–25

5 In the days of Herod, king of Judea, there was a certain priest named Zachary, of the
course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth.
6 Both were just before God, walking blamelessly in all the commandments and ordinances
of the Lord. 7 But they had no son, for Elizabeth was barren, and they were both advanced
in years.

8 Now it came to pass, while he was officiating as priest before God in the order of his
course, 9 according to the custom of the priest's office, that he was chosen by lot to enter
the temple of the Lord to burn incense. 10 And the whole multitude of the people were
praying outside at the hour of incense. 11 And there appeared to him an angel of the Lord,
standing at the right of the altar of incense. 12 And Zachary, seeing him, was troubled,
and fear fell upon him.

13 But the angel said to him, "Do not be afraid, Zachary, for thy petition has been heard,
and thy wife Elizabeth shall bear thee a son and thou shalt call his name John. 14 And
thou shalt have joy and gladness, and many will rejoice at his birth. 15 For he shall be great
before the Lord; he shall drink no wine or strong drink, and shall be filled with the Holy
Spirit even from his mother's womb. 16 And many of the children of Israel he shall bring
back to the Lord their God, 17 and he himself shall go before him in the spirit and power of
Elias, to turn the hearts of fathers to their children and the incredulous to the wisdom of
the just; to prepare for the Lord a perfect people."

18 And Zachary said to the angel, "How shall I know this? For I am an old man and
my wife is advanced in years."

19 And the angel answered and said to him, "I am Gabriel, who stand in the presence of
God; and I have been sent to speak to thee and to bring thee this good news. 20 And
behold, thou shalt be dumb and unable to speak until the day when these things come to
pass, because thou hast not believed my words, which will be fulfilled in their proper time."

21 And the people were waiting for Zachary, and they wondered at his tarrying so long in
the temple. 22 But when he did come out he could not speak to them, and they realized that
he had seen a vision in the temple. And he kept making signs to them, and remained dumb.

23 And it came to pass, when the days of his service were completed, that he departed to
his own house. 24 Now after these days Elizabeth his wife conceived, and secluded herself
five months, saying, 25 "Thus has the Lord dealt with me in the days when he deigned to
take away my reproach among men."

## 2. THE ANNUNCIATION OF THE SAVIOR

Luke 1, 26–38

26 Now in the sixth month the angel Gabriel was sent from God to a town of Galilee
called Nazareth, 27 to a virgin betrothed to a man named Joseph, of the house of David, and
the virgin's name was Mary. 28 And when the angel had come to her, he said, "Hail, full of
grace, the Lord is with thee. Blessed art thou among women." 29 When she had seen him
she was troubled at his word, and kept pondering what manner of greeting this might be.
30 And the angel said to her, "Do not be afraid, Mary, for thou hast found grace with God.
31 And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt
call his name Jesus. 32 He shall be great, and shall be called the Son of the Most High;
and the Lord God will give him the throne of David his father, and he shall be king over
the house of Jacob forever; 33 and of his kingdom there shall be no end."
34 But Mary said to the angel, "How shall this happen, since I do not know man?"
35 And the angel answered and said to her, "The Holy Spirit shall come upon thee and
the power of the Most High shall overshadow thee; and therefore the Holy One to be
born shall be called the Son of God. 36 And behold, Elizabeth thy kinswoman also has
conceived a son in her old age, and she who was called barren is now in her sixth month;
37 for nothing shall be impossible with God."
38 But Mary said, "Behold the handmaid of the Lord; be it done to me according to
thy word." And the angel departed from her.

## 3. THE VISITATION

Luke 1, 39–56

39 Now in those days Mary arose and went with haste into the hill country, to a town
of Juda. 40 And she entered the house of Zachary and saluted Elizabeth. 41 And it came
to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt.
And Elizabeth was filled with the Holy Spirit, 42 and cried out with a loud voice, saying,
"Blessed art thou among women and blessed is the fruit of thy womb! 43 And how have
I deserved that the mother of my Lord should come to me? 44 For behold, the moment
that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. 45 And
blessed is she who has believed, because the things promised her by the Lord shall be ac-
complished."
46 And Mary said, I Glorifies mind + will

"My soul magnifies the Lord,
47 and my spirit rejoices in God my Savior;
48 Because he has regarded the lowliness of his handmaid;
for, behold, henceforth all generations shall call me blessed; = happy in God
49 Because he who is mighty has done great things for me,
and holy is his name; - the Lord,
50 And for generation upon generation is his mercy,
to those who fear him. hold him in awe
51 He has shown might with his arm,
he has scattered the proud in the conceit of their heart.
52 He has put down the mighty from their thrones,
and has exalted the lowly.
53 He has filled the hungry with good things,
and the rich he has sent away empty.
54 He has given help to Israel, his servant,
mindful of his mercy —
55 Even as he spoke to our fathers —
to Abraham and to his posterity forever." He is looking back at things of past, improvers mind David the family

56 And Mary remained with her about three months and returned to her own house.

## 4. THE BIRTH AND CIRCUMCISION OF THE BAPTIST

Luke 1, 57–80

57 Now Elizabeth's time was fulfilled that she should be delivered, and she brought forth
a son. 58 And her neighbors and kinsfolk heard that the Lord had magnified his mercy
towards her, and they rejoiced with her. 59 And it came to pass on the eighth day, that they
came to circumcise the child, and they were going to call him by his father's name, Zachary.
60 And his mother answered and said, "Not so, but he shall be called John."
61 And they said to her, "There is none of thy kindred that is called by this name."
62 And they kept making signs to his father what he would have him called. 63 And asking
for a writing-tablet he wrote the words, "John is his name." And they all marvelled.
64 And immediately his mouth was opened and his tongue loosed, and he began to speak,
blessing God. 65 And fear came on all their neighbors; and all these things were spoken
abroad in all the hill country of Judea. 66 And all who heard them laid them up in their
heart, saying, "What then will this child be?" For the hand of the Lord was with him.
67 And Zachary his father was filled with the Holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the God of Israel,
because he has visited and wrought redemption for his people,
69 And has raised up a horn of salvation for us,
in the house of David his servant,
70 As he promised through the mouth of his holy ones,
the prophets from of old;
71 Salvation from our enemies,
and from the hand of all who hate us,
72 To show mercy to our forefathers
and to be mindful of his holy covenant,
73 Of the oath that he swore to Abraham our father,
that he would grant us,
74 That, delivered from the hand of our enemies,
we should serve him without fear,
75 In holiness and justice before him all our days.
76 And thou, child, shalt be called the prophet of the Most High,
for thou shalt go before the face of the Lord to prepare his ways,
77 To give to his people knowledge of salvation through forgiveness of their sins,
78 Because of the loving-kindness of our God,
wherewith the Orient from on high has visited us,
79 To shine on those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace."

80 And the child grew and became strong in spirit; and was in the deserts until the day
of his manifestation to Israel.

## 5. THE MARRIAGE OF JOSEPH AND MARY

Matt. 1, 18–25a

18 Now the origin of Christ was in this wise. When Mary his mother had been betrothed
to Joseph, she was found, before they came together, to be with child by the Holy Spirit.
19 But Joseph her husband, being a just man, and not wishing to expose her to reproach, was
minded to put her away privately. 20 But while he thought on these things, behold, an
angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of
David, to take to thee Mary thy wife, for that which is begotten in her is of the Holy Spirit.
21 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his
people from their sins." 22 Now all this came to pass that there might be fulfilled what was
spoken by the Lord through the prophet, saying,

23 "Behold, the virgin shall be with child,
and shall bring forth a son;
and they shall call his name Emmanuel";

which is, interpreted, "God with us." [24] So Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. [25a] And he did not know her till she brought forth her firstborn son.

## 6. THE BIRTH OF JESUS

Luke 2, 1–7

[1] Now it came to pass in those days, that there went forth a decree from Cæsar Augustus that a census of the whole world should be taken. [2] This first census took place while Cyrinus was governor of Syria. [3] And all were going, each to his own town, to register.

[4] And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem — because he was of the house and family of David — [5] to register, together with Mary his espoused wife, who was with child. [6] And it came to pass while they were there, that the days for her to be delivered were fulfilled. [7] And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

## 7. THE SHEPHERDS AT THE CRIB

Luke 2, 8–20

[8] And there were shepherds in the same district living in the fields and keeping watch over their flock by night. [9] And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly.

[10] And the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; [11] for there has been born to you today in the town of David a Savior, who is Christ the Lord. [12] And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." [13] And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

[14] "Glory to God in the highest, and peace on earth among men of good will."

[15] And it came to pass, when the angels had departed from them into heaven, that the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."

[16] So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. [17] And when they had seen, they understood what had been told them concerning this child. [18] And all who heard marvelled at the things told them by the shepherds. [19] But Mary kept in mind all these words, pondering them in her heart. [20] And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them.

## 8. THE CIRCUMCISION AND PRESENTATION OF JESUS

Luke 2, 21–38

[21] And when eight days were fulfilled for his circumsion, his name was called Jesus, the name given him by the angel before he was conceived in the womb.

[22] And when the days of her purification were fulfilled according to the Law of Moses, they took him up to Jerusalem to present him to the Lord — [23] as it is written in the Law of the Lord,

"Every male that opens the womb shall be called holy to the Lord" — Exod. 13, 2

[24] and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves or two young pigeons."

[25] And behold, there was in Jerusalem a man named

Matthew 1, 25b

[25b] And he called his name Jesus.

Simeon, and this man was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. [26] And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. [27] And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, [28] he also received him into his arms and blessed God, saying,

[29] "Now thou dost dismiss thy servant, O Lord,
according to thy word, in peace;
[30] Because my eyes have seen thy salvation,
[31] which thou hast prepared before the face of
all peoples:
[32] A light of revelation to the Gentiles,
and a glory for thy people Israel."

[33] And his father and mother were marvelling at the things spoken concerning him. [34] And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. [35] And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed."

[36] And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Aser. She was of a great age, having lived with her husband seven years from her maidenhood,[37] and by herself as a widow to eighty-four years. She never left the temple, worshipping with fastings and prayers night and day. [38] And coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem.

## 9. THE VISIT OF THE MAGI

Matt. 2, 1–12

[1] Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, there came Magi from the East to Jerusalem, [2] saying, "Where is the newly born king of the Jews? For we have seen his star in the East and have come to worship him." [3] But when King Herod heard this, he was troubled, and so was all Jerusalem with him. [4] And gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. [5] And they said to him, "In Bethlehem of Judea; for thus it is written through the prophet,

[6] 'And thou, Bethlehem, of the land of Juda,
art by no means least among the princes of Juda;
For from thee shall come forth a leader
who shall rule my people Israel.'"

[7] Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. [8] And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him." to encourage them

[9] Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. [10] And when they saw the star they rejoiced exceedingly. [11] And entering the

house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. 12 And being warned in a dream not to return to Herod, they went back to their own country by another way.

### 10. THE FLIGHT INTO EGYPT

Matt. 2, 13–15

13 But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him." 14 So he arose, and took the child and his mother by night, and withdrew into Egypt, 15 and remained there until the death of Herod; that there might be fulfilled what was spoken by the Lord through the prophet, saying,

"Out of Egypt I called my son."

### 11. THE MASSACRE OF THE INNOCENTS

Matt. 2, 16–18

16 Then Herod, seeing that he had been tricked by the Magi, was exceedingly angry; and he sent and slew all the boys in Bethlehem and all its neighborhood who were two years old or under, according to the time that he had carefully ascertained from the Magi. 17 Then was fulfilled what was spoken through Jeremias the prophet, saying,

18 "A voice was heard in Rama,
weeping and loud lamentation;
Rachel weeping for her children,
and she would not be comforted,
because they are no more."

### 12. THE RETURN FROM EGYPT

Matt. 2, 19–21

19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20 saying, "Arise, and take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead." 21 So he arose and took the child and his mother, and went into the land of Israel.

### 13. THE HOLY FAMILY IN NAZARETH

Luke 2, 39f

39 And when they had fulfilled all things as prescribed in the Law of the Lord, they returned into Galilee, to their own town of Nazareth. 40 And the child grew and became strong. He was full of wisdom and the grace of God was upon him.

Matt. 2, 22f

22 But hearing that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee. 23 And he went and settled in a town called Nazareth; that there might be fulfilled what was spoken through the prophets,

"He shall be called a Nazarene."

### 14. THE CHILD JESUS IN THE TEMPLE

Luke 2, 41–50

41 And his parents were wont to go every year to Jerusalem at the Feast of the Passover. 42 And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. 43 And after they had fulfilled the days, when they were returning, the boy

Jesus remained in Jerusalem, and his parents did not know it. [44] But thinking that he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. [45] And not finding him, they returned to Jerusalem in search of him.

[46] And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. [47] And all who were listening to him were amazed at his understanding and his answers. [48] And when they saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, thy father and I have been seeking thee sorrowing."

[49] And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?" [50] And they did not understand the word that he spoke to them.

## 15. THE HIDDEN LIFE OF JESUS

Luke 2, 51f

[51] And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart. [52] And Jesus advanced in wisdom and age and grace before God and men.

She did not know that he was God.

not advance in grace, but graciousness.

# Part II

# THE PUBLIC MINISTRY OF JESUS

## Section A. THE EVENTS BEFORE THE FIRST PASSOVER

### 1. THE MISSION OF JOHN THE BAPTIST

#### (a) The Advent of the Baptist

Luke 3, 1–6

[1] Now in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of the district of Iturea and Trachonitis, and Lysanias tetrarch of Abilina, [2] during the high priesthood of Annas and Caiphas, the word of God came to John, the son of Zachary, in the desert. [3] And he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins, [4] as it is written in the book of the words of Isaias the prophet,

"The voice of one crying in the desert,
'Make ready the way of the Lord,
make straight his paths.
[5] Every valley shall be filled,
and every mountain and hill shall be brought low,
And the crooked shall be made straight,
and the rough ways smooth;
[6] and all mankind shall see the salvation of God.' "

Matthew 3, 1–6

[1] Now in those days there came John the Baptist, preaching in the desert of Judea, [2] and saying, "Repent, for the kingdom of heaven is at hand." [3] For this is he who was spoken of through Isaias the prophet, when he said,

"The voice of one crying in the desert,
'Make ready the way of the Lord,
make straight his paths.' "

Mark 1, 1–6a

[1] The beginning of the gospel of Jesus Christ, the Son of God. [2] As it is written in Isaias the prophet,

"Behold, I send my messenger before thee,
who shall prepare thy way,
[3] The voice of one crying in the desert,
'Make ready the way of the Lord,
make straight his paths,' "
[4] there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins.

[4] But John himself had a garment of camel's hair and a leathern girdle about his loins, and his food was locusts and wild honey. [5] Then there went out to him Jerusalem, and all Judea, and all the region about the Jordan; [6] and they were baptized by him in the Jordan, confessing their sins.

[5] And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. [6a] And John was clothed in camel's hair, with a leathern girdle about his loins, and he ate locusts and wild honey.

### (b) His Preaching of Repentance

Luke 3, 7–14

[7] He said therefore to the crowds that went out to be baptized by him, "Brood of vipers! who has shown you how to flee from the wrath to come? [8] Bring forth therefore fruits befitting repentance, and do not begin to say, 'We have Abraham for our father'; for I say to you that God is able out of these stones to raise up children to Abraham. [9] For even now the axe is laid at the root of the trees; every tree, therefore, that is not bringing forth fruit is to be cut down and thrown into the fire."

[10] And the crowds asked him, saying, "What then are we to do?" [11] And he answered and said to them, "Let him who has two tunics share with him who has none; and let him who has food do likewise."

[12] And there came publicans also to be baptized, and they said to him, "Master, what are we to do?" [13] But he said to them, "Exact no more than what has been appointed you."

[14] And the soldiers also asked him, saying, "And we — what are we to do?" And he said to them, "Plunder no one, neither accuse anyone falsely, and be content with your pay."

Matthew 3, 7–10

[7] But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! who has shown you how to flee from the wrath to come? [8] Bring forth therefore fruit befitting repentance, [9] and do not think to say within yourselves, 'We have Abraham for our father'; for I say to you that God is able out of these stones to raise up children to Abraham. [10] For even now the axe is laid at the root of the trees; every tree therefore that is not bringing forth good fruit is to be cut down and thrown into the fire."

### 2. THE BAPTIST'S WITNESS OF THE MESSIAS TO COME

Luke 3, 15–18

[15] Now as the people were in expectation, and all were wondering in their hearts about John, whether perhaps he might be the Christ, [16] John addressed them, saying to all, "I indeed baptize you with water. But one mightier than I is coming, the strap of whose sandals I am not worthy to loose. He will baptize you with the Holy Spirit and with fire. [17] His winnowing fan is in his hand, and he will thoroughly clean out his threshing floor, and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire." [18] So with many different exhortations he kept on preaching the gospel to the people.

Matthew 3, 11f

[11] "I indeed baptize you with water, for repentance. But he who is coming after me is mightier than I, and his sandals I am not worthy to bear. He will baptize you with the Holy Spirit and with fire. [12] His winnowing fan is in his hand, and he will thoroughly clean out his threshing floor, and will gather his wheat into the barn; but the chaff he will burn up with unquenchable fire."

Mark 1, 6b–8

[6b] And he preached, saying, [7] "One mightier than I is coming after me, the strap of whose sandals I am not worthy to stoop down and loose. [8] I have baptized you with water, but he will baptize you with the Holy Spirit."

## 3. THE BAPTISM OF JESUS

### Luke 3, 21f

21 Now it came to pass when all the people had been baptized, Jesus also having been baptized and being in prayer, that the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven, "Thou art my beloved Son, in thee I am well pleased."

### Matthew 3, 13–17

13 Then Jesus came from Galilee to John, at the Jordan, to be baptized by him. 14 And John was for hindering him, and said, "It is I who ought to be baptized by thee, and dost thou come to me?" 15 But Jesus answered and said to him, "Let it be so now, for so it becomes us to fulfill all justice." Then he permitted him. 16 And when Jesus had been baptized, he immediately came up from the water. And behold, the heavens were opened, and he saw the Spirit of God descending as a dove and coming upon him. 17 And behold, a voice from the heavens said, "This is my beloved Son, in whom I am well pleased."

### Mark 1, 9–11

9 And it came to pass in those days, that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10 And immediately on coming up from the water he saw the heavens opened and the Spirit, as a dove, descending and remaining upon him. 11 And there came a voice from the heavens, "Thou art my beloved Son, in thee I am well pleased."

## 4. THE HUMAN GENEALOGY OF JESUS

### Luke 3, 23–38

23 And Jesus himself, when he began his work, was about thirty years of age, being — as was supposed — the son of Joseph, the son of Heli, the son of Matthat, 24 the son of Levi, the son of Melchi, the son of Janne, the son of Joseph, 25 the son of Matthathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge, 26 the son of Maath, the son of Matthathias, the son of Semei, the son of Josech, the son of Joda, 27 the son of Joanna, the son of Resa, the son of Zorobabel, the son of Salathiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Her, 29 the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judas, the son of Joseph, the son of Jona, the son of Eliachim, 31 the son of Melea, the son of Menna, the son of Matthata, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson, 33 the son of Aminadab, the son of Aram, the son of Esron, the son of Phares, the son of Judas, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Thare, the son of Nachor, 35 the son of Seruch, the son of Ragau, the son of Phalec, the son of Eber, the son of Sale, 36 the son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, 37 the son of Mathusale, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, who was the son of God.

### Matthew 1, 1–17

1 The book of the origin of Jesus Christ, the Son of David, the son of Abraham. 2 Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judas and his brethren. 3 Judas begot Phares and Zara of Thamar, Phares begot Esron, Esron begot Aram. 4 And Aram begot Aminadab, Aminadab begot Naason, Naason begot Salmon. 5 Salmon begot Booz of Rahab. Booz begot Obed of Ruth, Obed begot Jesse, Jesse begot David the king.

6 And David the king begot Solomon of the former wife of Urias. 7 Solomon begot Roboam, Roboam begot Abia, Abia begot Asa. 8 And Asa begot Josaphat, Josaphat begot Joram, Joram begot Ozias. 9 And Ozias begot Joatham, Joatham begot Achaz, Achaz begot Ezechias. 10 And Ezechias begot Manasses, Manasses begot Amon, Amon begot Josias. 11 And Josias begot Jechonias and his brethren at the time of the carrying away to Babylon.

12 And after the carrying away to Babylon Jechonias begot Salathiel, Salathiel begot Zorobabel. 13 And Zorobabel begot Abiud, Abiud begot Eliachim, Eliachim begot Azor. 14 And Azor begot Sadoc, Sadoc begot Achim, Achim begot Eliud. 15 And Eliud begot Eleazar, Eleazar begot Matthan, Matthan begot Jacob. 16 And Jacob begot Joseph, the husband of Mary, and of her was born Jesus who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David to the carrying away to Babylon fourteen generations; and from the carrying away to Babylon to Christ fourteen generations.

## 5. THE FAST AND TEMPTATION OF JESUS

### Luke 4, 1–13

1 Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led about the desert by the Spirit 2 for forty days, being tempted all the while by the devil. And in those days he ate nothing; and when they were completed he was hungry.

3 And the devil said to him, "If thou art the Son of God, command that this stone become a loaf of bread." 4 And Jesus answered him, "It is written,

'Not by bread alone shall man live,
but by every word of God.' "

5 And the devil led him up, and showed him all the kingdoms of the world in a moment of time. 6 And he said to him, "To thee will I give all this power and their glory; for to me they have been delivered, and to whomever I will I give them. 7 Therefore if thou wilt worship before me, the whole shall be thine." 8 And Jesus answered and said to him, "It is written,

'The Lord thy God shalt thou worship,
and him only shalt thou serve.' "

9 Then he led him to Jerusalem and set him on the pinnacle of the temple and said to him, "If thou art the Son of God, throw thyself down from here; 10 for it is written,

'He will give his angels charge concerning thee,
to preserve thee';

11 and,

'Upon their hands they shall bear thee up,
lest thou dash thy foot against a stone.' "

12 And Jesus answered and said to him, "It is said,

'Thou shalt not tempt the Lord thy God.' "

13 And when the devil had tried every temptation, he departed from him for a while.

### Matthew 4, 1–11

1 Then Jesus was led into the desert by the Spirit, to be tempted by the devil.

2 And after fasting forty days and forty nights, he was hungry. 3 And the tempter came and said to him, "If thou art the Son of God, command that these stones become loaves of bread." 4 But he answered and said, "It is written,

'Not by bread alone does man live,
but by every word that comes forth
from the mouth of God.' "

8 Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them. 9 And he said to him, "All these things will I give thee, if thou wilt fall down and worship me."

10 Then Jesus said to him, "Begone, Satan! for it is written,

'The Lord thy God shalt thou worship
and him only shalt thou serve.' "

5 Then the devil took him into the holy city and set him on the pinnacle of the temple, 6 and said to him, "If thou art the Son of God, throw thyself down; for it is written,

'He will give his angels charge concerning thee;
And upon their hands they shall bear thee up,
lest thou dash thy foot against a stone.' "

7 Jesus said to him, "It is written further,

'Thou shalt not tempt the Lord thy God.' "

11 Then the devil left him; and behold, angels came and ministered to him.

### Mark 1, 12f

12 And immediately the Spirit drove him forth into the desert. 13a And he was in the desert forty days and forty nights, being tempted the while by Satan, and was with the wild beasts,

13b and the angels ministered to him.

## 6. THE WITNESS OF THE BAPTIST

### (a) John's Witness before His Official Examiners

John 1, 19–28

19 And this is the witness of John, when the Jews sent to him from Jerusalem priests and
Levites to ask him, "Who art thou?" 20 And he acknowledged and did not deny; and he
acknowledged, "I am not the Christ." 21 And they asked him, "What then? Art thou
Elias?" And he said, "I am not." "Art thou the Prophet?" And he answered, "No."
22 They therefore said to him, "Who art thou? that we may give an answer to those who
sent us. What hast thou to say of thyself?" 23 He said, "I am the voice of one crying
in the desert,

'Make straight the way of the Lord,'

as said Isaias the prophet."
24 And they who had been sent were from among the Pharisees. 25 And they asked him,
and said to him, "Why then dost thou baptize, if thou art not the Christ, nor Elias, nor the
Prophet?" 26 John said to them in answer, "I baptize with water; but in the midst of you
there has stood one whom you do not know. 27 He it is who is to come after me, who has
been set above me, the strap of whose sandal I am not worthy to loose."
28 These things took place at Bethany, beyond the Jordan, where John was baptizing.

### (b) John's More Direct Witness

John 1, 29–34

29 The next day John saw Jesus coming to him, and he said, "Behold the lamb of God,
who takes away the sin of the world! 30 This is he of whom I said, 'After me there comes
one who has been set above me, because he was before me.' 31 And I did not know him.
But that he may be known to Israel, for this reason have I come baptizing with water."
32 And John bore witness, saying, "I beheld the Spirit descending as a dove from heaven,
and it abode upon him. 33 And I did not know him. But he who sent me to baptize with
water said to me, 'He upon whom thou wilt see the Spirit descending, and abiding upon
him, he it is who baptizes with the Holy Spirit.' 34 And I have seen and have borne witness
that this is the Son of God."

## 7. THE FIRST FIVE DISCIPLES OF JESUS

John 1, 35–51

35 Again the next day John was standing there, and two of his disciples. 36 And looking
upon Jesus as he walked by, he said, "Behold the lamb of God!" 37 And the two disciples
heard him speak, and they followed Jesus.
38 But Jesus turned round, and seeing them following him, said to them, "What is it you
seek?" They said to him, "Rabbi (which interpreted means Master), where dwellest
thou?" 39 He said to them, "Come and see." They came and saw where he was staying;
and they stayed with him that day. It was about the tenth hour.
40 Now Andrew, the brother of Simon Peter, was one of the two who had heard John and
had followed him. 41 He found first his brother Simon and said to him, "We have found
the Messias (which interpreted is Christ)." 42 And he led him to Jesus. But Jesus, looking
upon him, said, "Thou art Simon, the son of John; thou shalt be called Cephas (which in-
terpreted is Peter)."
43 The next day he was about to leave for Galilee, and he found Philip. And Jesus said
to him, "Follow me." 44 Now Philip was from Bethsaida, the town of Andrew and Peter.
45 Philip found Nathanael, and said to him, "We have found him of whom Moses in the
Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." 46 And Nathanael
said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come
and see."
47 Jesus saw Nathanael coming to him, and said of him, "Behold a true Israelite in whom
there is no guile!" 48 Nathanael said to him, "Whence knowest thou me?" Jesus an-
swered and said to him, "Before Philip called thee, when thou wast under the fig tree, I saw

thee." [49] Nathanael answered him and said, "Rabbi, thou art the Son of God, thou art King of Israel."

[50] Answering, Jesus said to him, "Because I said to thee that I saw thee under the fig tree, thou dost believe. Greater things than these shalt thou see." [51] And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

### 8. THE MARRIAGE AT CANA

John 2, 1–11

[1] And on the third day a marriage took place at Cana of Galilee, and the mother of Jesus was there. [2] Now Jesus too was invited to the marriage, and also his disciples. [3] And the wine having run short, the mother of Jesus said to him, "They have no wine." [4] And Jesus said to her, "What wouldst thou have me do, woman? My hour has not yet come." [5] His mother said to the attendants, "Do whatever he tells you."

[6] Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures. [7] Jesus said to them, "Fill the jars with water." And they filled them to the brim. [8] And Jesus said to them, "Draw out now, and take to the chief steward." And they took it to him.

[9] Now when the chief steward had tasted the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief steward called the bridegroom, [10] and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."

[11] This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him.

### 9. JESUS VISITS CAPHARNAUM

John 2, 12

[12] After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

## Section B. THE EVENTS BETWEEN THE FIRST AND SECOND PASSOVERS

### 1. THE CLEANSING OF THE TEMPLE[1]

John 2, 13–22

[13] Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. [14] And he found in the temple men selling oxen, sheep and doves, and money-changers at their tables. [15] And making a kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he poured out the money of the changers and overturned the tables. [16] And to them who were selling the doves he said, "Take these things away, and do not make the house of my Father a house of business." [17] And his disciples remembered that it is written,

"The zeal for thy house has eaten me up."

[18] The Jews therefore answered and said to him, "What sign dost thou show us, seeing that thou dost these things?" [19] In answer Jesus said to them, "Destroy this temple, and in three days I will raise it up." [20] The Jews therefore said, "Forty-six years has this temple been in building, and wilt thou raise it up in three days?" [21] But he was speaking of the temple of his body. [22] When, accordingly, he had risen from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

[1] Not to be confused with the second cleansing of the Temple; cf. Luke 19, 45–48; Matt. 21, 12–17; Mark 11, 15–19.

## 2. THE BEGINNING OF FAITH IN JESUS

John 2, 23–25

23 Now when he was at Jerusalem for the feast of the Passover, many believed in his
name, seeing the signs that he was working. 24 But Jesus did not trust himself to them,
in that he knew all men, 25 and because he had no need that anyone should bear witness
concerning man, for he himself knew what was in man.

## 3. THE INTERVIEW WITH NICODEMUS

John 3, 1–21

1 Now there was a certain man among the Pharisees, Nicodemus by name, a ruler
of the Jews. 2 This man came to Jesus at night, and said to him, "Rabbi, we know that
thou hast come a teacher from God, for no one can work these signs that thou workest
unless God be with him." 3 Jesus answered and said to him, "Amen, amen, I say to thee,
unless a man be born again, he cannot see the kingdom of God." 4 Nicodemus said to him,
"How can a man be born when he is old? Can he enter a second time into his mother's
womb and be born again?"
5 Jesus answered, "Amen, amen, I say to thee, unless a man be born again of water and
the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is
flesh; and that which is born of the Spirit is spirit. 7 Do not wonder that I said to thee,
'You must be born again.' 8 The wind blows where it will, and thou hearest its sound
but dost not know from where it comes or where it goes. So is everyone who is born of
the Spirit."
9 Nicodemus answered and said to him, "How can these things be?"
10 Answering him, Jesus said, "Thou art a teacher in Israel and dost not know these
things? 11 Amen, amen, I say to thee, we speak of what we know, and we bear witness to
what we have seen; and our witness you do not receive. 12 If I have spoken of earthly
things to you, and you do not believe, how will you believe if I speak to you of heavenly
things? 13 And no one has ascended into heaven except him who has descended from
heaven: the Son of Man who is in heaven.
14 "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted
up, 15 that those who believe in him may not perish, but may have life everlasting."
16 For God so loved the world that he gave his only-begotten Son, that those who believe
in him may not perish, but may have life everlasting. 17 For God did not send his Son
into the world in order to judge the world, but that the world might be saved through him.
18 He who believes in him is not judged; but he who does not believe is already judged,
because he does not believe in the name of the only-begotten Son of God. 19 Now this is
the judgment: The light has come into the world, yet men have loved the darkness rather
than the light, for their works were evil. 20 For everyone who does evil hates the light,
and does not come to the light, that his deeds may not be exposed. 21 But he who does
the truth comes to the light that his deeds may be made manifest, for they have been
performed in God.

## 4. JESUS DWELLS IN JUDEA; THE LAST WITNESS OF THE BAPTIST

John 3, 22–36

22 After these things Jesus and his disciples came into the land of Judea, and he stayed
there with them and baptized. 23 Now John was also baptizing in Aennon, near Salim,
for there was much water there. And the people came and were baptized. 24 For John
had not yet been put into prison.
25 Now there arose a discussion about purification between some of John's disciples and
the Jews. 26 And they came to John and said to him, "Rabbi, he who was with thee be-
yond the Jordan, to whom thou hast borne witness, behold he baptizes and all are coming
to him."
27 John answered and said, "No one can receive anything unless it is given to him from
heaven. 28 You yourselves bear me witness that I said, 'I am not the Christ but have
been sent before him.' 29 He who has the bride is the bridegroom; but the friend of the

bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full. 30 He must increase, but I must decrease."

31 He who comes from above is over all. He who is from the earth belongs to earth, and of the earth he speaks. He who comes from heaven is over all. 32 And he bears witness to that which he has seen and heard, and his witness no one receives. 33 He who receives his witness has set his seal on this, that God is true. 34 For he whom God has sent speaks the words of God, for not by measure does God give the Spirit. 35 The Father loves the Son, and has given all things into his hand. 36 He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him.

## 5. THE IMPRISONMENT OF THE BAPTIST

Luke 3, 19f

19 But Herod the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things that Herod had done, 20 crowned all this by shutting up John in prison.

## 6. JESUS RETURNS TO GALILEE

| Luke 4, 14a | Matthew 4, 12 | Mark 1, 14a | John 4, 1–3 |
|---|---|---|---|
| 14a And Jesus returned in the power of the Spirit into Galilee; | 12 Now when he heard that John had been delivered up, he withdrew into Galilee. | 14a And after John had been delivered up, Jesus came into Galilee, | 1 When, therefore, Jesus knew that the Pharisee had heard that Jesus made and baptized more disciples than John 2 —although Jesus himself did not baptize, but his disciples— 3 he left Judea and went again into Galilee. |

greatest short story.

## 7. JESUS PASSES THROUGH SAMARIA AND TALKS WITH A SAMARITAN WOMAN

John 4, 4–42

4 Now he had to pass through Samaria. 1700 BC.

5 He came, accordingly, to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. 7 There came a Samaritan woman to draw water. NOON

Jesus said to her, "Give me to drink"; 8 for his disciples had gone away into the town to buy food. 9 The Samaritan woman therefore said to him, "How is it that thou, although thou art a Jew, dost ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans.

10 Jesus answered and said to her, "If thou didst know the gift of God, and who it is who says to thee, 'Give me to drink,' thou, perhaps, wouldst have asked of him, and he would have ~~given thee~~ living water." 11 The woman said to him, "Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou living water? 12 Art thou greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" 13 In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water that I will give him shall never thirst; 14 but the water that I will give him shall become in him a fountain of water, springing up into life everlasting." 15 The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw."

16 Jesus said to her, "Go, call thy husband and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "Thou hast said well, 'I have no hus-

band,' [18] for thou hast had five husbands, and he whom thou now hast is not thy husband. In this thou hast spoken truly."

[19] The woman said to him, "Sir, I see that thou art a prophet. [20] Our fathers worshipped on this mountain, but you say that at Jerusalem is the place where one ought to worship." [21] Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. [22] You worship what you do not know; we worship what we know, for salvation is from the Jews. [23] But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. [24] God is spirit, and they who worship him must worship in spirit and in truth."

[25] The woman said to him, "I know that Messias is coming (who is called Christ), and when he comes he will tell us all things." [26] Jesus said to her, "I who speak with thee am he."

[27] And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What dost thou seek?" or, "Why dost thou speak with her?" [28] The woman therefore left her water-jar and went away into the town, [29] and said to the people, "Come and see a man who has told me all that I have ever done. Can he be the Christ?" [30] They went forth from the town and were coming to him. [31] Meanwhile, his disciples besought him, saying, "Rabbi, eat." [32] But he said to them, "I have food to eat of which you do not know." [33] The disciples therefore said to one another, "Has someone brought him something to eat?"

[34] Jesus said to them, "My food is to do the will of him who sent me, to accomplish his work. [35] Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. [36] And he who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. [37] For herein is the proverb true, 'One sows, another reaps.' [38] I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."

[39] Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all that I have ever done." [40] When therefore the Samaritans had come to him, they besought him to stay there; and he stayed two days. [41] And far more believed because of his word. [42] And they said to the woman," We no longer believe because of what thou hast said, for we have heard for ourselves and we know that this is in truth the Savior of the world."

## 8. THE CURE OF THE OFFICIAL'S SON AT CANA, GALILEE

John 4, 43–54

[43] Now after two days he departed from that place and went into Galilee, [44] for Jesus himself bore witness that a prophet receives no honor in his own country. [45] When, therefore, he had come into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also had gone to the feast.

[46] He came again therefore to Cana of Galilee, where he had made the water wine. And there was a certain royal official whose son was lying sick at Capharnaum. [47] When he heard that Jesus had come from Judea into Galilee, he went to him and besought him to come down and heal his son, for he was at the point of death.

[48] Jesus therefore said to him, "Unless you see signs and wonders, you do not believe." [49] The royal official said to him, "Sir, come down before my child dies." [50] Jesus said to him, "Go thy way, thy son lives."

The man believed the word that Jesus spoke to him, and departed. [51] But even as he was now going down, his servants met him and brought word saying that his son lived. [52] He asked of them therefore the hour in which he had got better. And they told him, "Yesterday, at the seventh hour, the fever left him." [53] The father knew then that it was at that very hour in which Jesus had said to him, "Thy son lives." And he himself believed, and his whole household.

[54] This was a second sign that Jesus worked when coming from Judea into Galilee.

## 9. THE BEGINNING OF CHRIST'S PUBLIC MINISTRY IN GALILEE

Luke 4, 14b–15

14b and report concerning him went
forth throughout all the region
roundabout. 15 And he taught in
their synagogues, and was honored
by all.

Matthew 4, 17

17 From that time Jesus began to
preach, and to say, "Repent, for
the kingdom of heaven is at hand."

Mark 1, 14b–15

14b preaching the gospel of the
kingdom of God, 15 and saying,
"The time is fulfilled, and the
kingdom of God is at hand.
Repent and believe in the gospel."

## 10. THE FIRST PREACHING AT NAZARETH

Luke 4, 16–30 after Capharnaum

16 And he came to Nazareth, where he had been brought up; and according to his custom,
he entered the synagogue on the Sabbath and stood up to read. 17 And the volume of Isaias
the prophet was handed to him. And after he opened the volume, he found the place
where it was written,

(Isaias) 18 "The Spirit of the Lord is upon me;
because he has anointed me;
To bring good news to the poor he has sent me,
19 to proclaim to the captives release,
and sight to the blind;
To set at liberty the oppressed,
to proclaim the acceptable year of the Lord,
and the day of recompense."

20 And closing the volume, he gave it back to the attendant and sat down. And the eyes
of all in the synagogue were gazing on him. 21 But he began to say to them, "Today this
Scripture has been fulfilled in your hearing." 22 And all bore him witness, and marvelled at
the words of grace that came from his mouth. And they said, "Is not this Joseph's son?"
23 And he said to them, "You will surely quote me this proverb, 'Physician, cure thyself!
Whatever things we have heard of as done in Capharnaum, do here also in thy own country!' "
24 But he said, "Amen I say to you, no prophet is acceptable in his own country.
25 In truth I say to you, there were many widows in Israel in the days of Elias, when heaven
was shut up for three years and six months, and there came a great famine all over the land;
26 and to none of them was Elias sent, but only to a woman, a widow in Sarepta of Sidon.
27 And there were many lepers in Israel in the time of Eliseus the prophet; and not one of
them was cleansed, but only Naaman the Syrian."
28 And all in the synagogue, as they heard these things, were filled with wrath. 29 And
they rose up and put him forth out of the town, and led him to the brow of the hill, on which
their town was built, that they might throw him down headlong. 30 But he, passing
through their midst, went his way.

## 11. JESUS RESIDES IN CAPHARNAUM

Luke 4, 31

31 And he went down to Caphar-
naum, a town of Galilee. And
there he was teaching them on the
Sabbath.

Matthew 4, 13–16

13 And leaving the town of
Nazareth, he came and dwelt in
Capharnaum, which is by the sea,
in the territory of Zabulon and
Nephthalim; 14 that there might be
fulfilled what was spoken through
Isaias the prophet:

15 "Land of Zabulon and land
of Nephthalim,
by the way to the sea,
beyond the Jordan,
Galilee of the Gentiles:

Mark 1, 21

21 And they entered Caphar-
naum. And immediately on the
Sabbath he went into the syna-
gogue and began to teach them.

16 The people who sat in dark-
ness
have seen a great light;
And upon those who sat in
the region and shadow
of death,
a light has arisen."

## 12. JESUS TEACHES WITH AUTHORITY

Luke 4, 32

32 And they were astonished at his teaching, for his word was with authority.

[Matthew 7, 28b–29]

28b *the crowds were astonished at his teaching;* 29 *for he was teaching them as one having authority, and not as their Scribes and Pharisees.*

Mark 1, 22

22 And they were astonished at his teaching; for he was teaching them as one having authority, and not as the Scribes.

## 13. THE EXORCISM OF A DEMONIAC

Luke 4, 33–37

33 Now in the synagogue there was a man possessed by an unclean devil, and he cried out with a loud voice, 34 saying, "Let us be! What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know thee, who thou art, the Holy One of God." 35 And Jesus rebuked him, saying, "Hold thy peace, and go out of him." And when the devil had thrown him down into the midst, he went out of him, without harming him at all. 36 And amazement came upon all, and they kept speaking together, with one another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out." 37 And rumor concerning him went forth into every place of the region roundabout.

Mark 1, 23–28

23 Now in their synagogue there was a man with an unclean spirit, and he cried out, 24 saying, "What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know who thou art, the Holy One of God." 25 And Jesus rebuked him, saying, "Hold thy peace, and go out of the man." 26 And the unclean spirit, convulsing him and crying out with a loud voice, went out of him. 27 And they were all amazed, so that they inquired among themselves, saying, "What is this? What new doctrine is this? For with authority he commands even the unclean spirits, and they obey him." 28 And rumor concerning him went forth immediately into all the region round about Galilee.

## 14. THE HEALING OF PETER'S MOTHER-IN-LAW

Luke 4, 38f

38 But he rose from the synagogue and entered Simon's house.

Now Simon's mother-in-law was suffering from a great fever, and they besought him for her. 39 And standing over her he rebuked the fever, and it left her; and she rose at once and began to wait on them.

Matthew 8, 14f

14 And when Jesus had come into Peter's house,

he saw Peter's mother-in-law lying in bed, sick with a fever. 15 And he touched her hand, and the fever left her; and she rose and began to wait on them.

Mark 1, 29–31

29 And as soon as they came out of the synagogue, they, with James and John, came to the house of Simon and Andrew. 30 Now Simon's mother-in-law was keeping her bed sick with a fever, and they immediately told him about her. 31 And drawing near, he took her by the hand and raised her up; and the fever left her at once, and she began to wait on them.

## 15. MANY MIRACULOUS CURES AT CAPHARNAUM

Luke 4, 40f

40 Now when the sun was setting, all who had sick with various diseases brought them to him. And he laid his hands upon each of

Matthew 8, 16f

16 Now when it was evening, they brought to him many who were possessed, and he cast out the spirits with a word, and cured

Mark 1, 32–34

32 Now when it was evening, and the sun had set, they brought to him all who were ill and who were possessed. 33 And the whole town

them and cured them. 41 And devils also came forth from many, crying out and saying, "Thou art the Son of God." And he rebuked them, and did not permit them to speak, because they knew that he was the Christ.

all who were sick; 17 that there might be fulfilled what was spoken through Isaias the prophet, who said,

"He himself took up our infirmities,
and bore the burden of our ills."

had gathered together at the door. 34 And he cured many who were afflicted with various diseases, and cast out many devils; and he did not permit them to speak, because they knew him.

## 16. JESUS IN THE SYNAGOGUES OF GALILEE

### Luke 4, 42–44

42 Now when it was day, he went out and departed into a desert place. And the crowds were seeking after him, and came to him, and they tried to detain him, that he might not depart from them. 43 But he said to them, "To the other towns also I must proclaim the kingdom of God, for this is why I have been sent." 44 And he was preaching in the synagogues of Galilee.

### Matthew 4, 23

23 And Jesus was going about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people.

### Mark 1, 35–39

35 And rising up long before daybreak, he went out and departed into a desert place, and there he prayed. 36 And Simon, and those who were with him, followed him up. 37 And they found him and said to him, "They are all seeking thee." 38 And he said to them, "Let us go into the neighboring villages and towns, that there also I may preach. For this is why I have come." 39 And he was preaching in their synagogues, and throughout all Galilee, and casting out devils.

## 17. THE FIRST MIRACULOUS DRAUGHT OF FISHES AND THE DEFINITIVE CALL OF FOUR DISCIPLES

### Luke 5, 1–11

1 Now it came to pass, while the crowds were pressing upon him to hear the word of God, that he was standing by Lake Genesareth. 2 And he saw two boats moored by the lake, but the fishermen had gotten out of them and were washing their nets. 3 And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. 4 But when he had ceased speaking, he said to Simon, "Put out into the deep, and lower your nets for a catch."

5 And Simon answered and said to him, "Master, the whole night through we have toiled and have

### Matthew 4, 18–22

### Mark 1, 16–20

taken nothing; but at thy word I will lower the net." 6 And when they had done so, they enclosed a great number of fishes, but their net was breaking. 7 And they beckoned to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

8 But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." 9 For he and all who were with him were amazed at the catch of fish they had made;

10 and so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth thou shalt catch men." 11 And when they had brought their boats to land, they left all and followed him.

18 As he was walking by the sea of Galilee, he saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). 19 And he said to them, "Come, follow me, and I will make you fishers of men." 20 And at once they left the nets, and followed him. 21 And going farther on, he saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending their nets; and he called them. 22 And immediately they left their nets and their father, and followed him.

16 And passing along by the sea of Galilee, he saw Simon and his brother Andrew, casting their nets into the sea (for they were fishermen). 17 And Jesus said to them, "Come, follow me, and I will make you fishers of men." 18 And at once they left the nets, and followed him. 19 And going on a little farther, he saw James the son of Zebedee, and his brother John; they also were in their boat mending the nets. 20 Immediately he called them. And they left their father Zebedee in the boat with the hired men, and followed him.

## 18. THE CURE OF A LEPER

### Luke 5, 12–16

12 And it came to pass, while he was in one of the towns, that, behold, there was a man full of leprosy. And when he saw Jesus he fell on his face and besought him, saying, "Lord, if thou wilt, thou canst make me clean." 13 And stretching forth his hand he touched him, saying, "I will; be thou made clean." And immediately the leprosy left him. 14 And he charged him to tell no man, but, "Go, show thyself to the priest, and offer the gift for thy purification as Moses commanded, for a witness to them."

15 But so much the more the tidings spread concerning him, and great crowds gathered together to hear him and to be cured of their sicknesses. 16 But he himself was in retirement in the desert, and in prayer.

### Matthew 8, 1–4

1 Now when he had come down from the mountain, great crowds followed him. 2 And behold, a leper came up and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean." 3 And stretching forth his hand Jesus touched him, saying, "I will; be thou made clean." And immediately his leprosy was cleansed. 4 And Jesus said to him, "See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a witness to them."

### Mark 1, 40–45

40 And there came to him a leper, entreating him; and kneeling down he said, "If thou wilt, thou canst make me clean." 41 And Jesus, having compassion on him, stretched forth his hand and touched him, and said to him, "I will; be thou made clean." 42 And when he had spoken, immediately the leprosy left him, and he was made clean. 43 Then he strictly charged him, and immediately drove him away. 44 And he said to him, "See thou tell no one; but go, show thyself to the high priest, and offer for thy purification the things that Moses commanded, for a witness to them." 45 But he went out, and began to publish and to spread abroad the fact, so that Jesus could no longer openly enter a town, but remained outside in desert places. And they kept coming to him from every direction.

## 19. THE CURE OF A PARALYTIC AT CAPHARNAUM

### Luke 5, 17–26

17 And it came to pass on one of the days, that he sat teaching. And there were Pharisees and teachers of the Law sitting by, who had come out of every village of Galilee and Judea and out of Jerusalem. And the power of the Lord was present to heal them.

18 And behold, some men were carrying upon a pallet a man who was paralyzed, and they were trying to bring him in and to lay him before him. 19 And as they found no way of bringing him in, because of the crowd, they went up onto the roof and lowered him through the tiles, with his pallet, into the midst before Jesus. 20 And seeing their faith, he said, "Man, thy sins are forgiven thee."

21 And the Scribes and Pharisees began to argue, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God only?" 22 But Jesus, knowing their thoughts, answered and said to them, "Why are you arguing in your hearts? 23 Which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk'? 24 But that you may know that the Son of Man has power on earth to forgive sins"—he said to the paralytic—"I say to thee, arise, take up thy pallet and go to thy house."

25 And immediately he arose before them, took up what he had been lying on, and went away to his house, glorifying God. 26 And astonishment seized upon them all, and they glorified God and were filled with fear, saying, "We have seen wonderful things today."

### Matthew 9, 1–8

1 And getting into a boat, he crossed over and came to his own town.

2 And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, "Take courage, son; thy sins are forgiven thee."

3 And behold, some of the Scribes said within themselves, "This man blasphemes." 4 And Jesus, knowing their thoughts, said, "Why do you harbor evil thoughts in your hearts? 5 For which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise, and walk'? 6 But that you may know that the Son of Man has power on earth to forgive sins—" then he said to the paralytic—"Arise, take up thy pallet and go to thy house." 7 And he arose, and went away to his house. 8 But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

### Mark 2, 1–12

1 And after some days, he again entered Capharnaum 2 and it was reported that he was at home. And many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. 3 And they came, bringing to him a paralytic, carried by four. 4 And since they could not bring him to Jesus because of the crowd, they stripped off the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. 5 And Jesus, seeing their faith, said to the paralytic, "Son, thy sins are forgiven thee."

6 Now some of the Scribes were sitting there and reasoning in their hearts, 7 "Why does this man speak thus? He blasphemes. Who can forgive sins, but God only?" 8 And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts? 9 Which is easier, to say to the paralytic, 'Thy sins are forgiven thee,' or to say, 'Arise, and take up thy pallet, and walk'? 10 But that you may know that the Son of Man has power on earth to forgive sins"—he said to the paralytic—11 "I say to thee, arise, take up thy pallet, and go to thy house." 12 And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see the like."

## 20. THE CALL OF LEVI (MATTHEW)

### Luke 5, 27–32

### Matthew 9, 9–13

### Mark 2, 13–17

And he went forth again by the seaside, and all the crowd kept coming to him, and he taught them.

27 And after this he went forth;
and he saw a publican, named Levi,
sitting in the tax-collector's place,
and he said to him, "Follow me."
28 And leaving all things, he arose
and followed him. 29 And Levi
gave a great feast for him at his
house; and there was a great
gathering of publicans and of
others, who were at the table with
them. 30 And the Pharisees and
their Scribes were grumbling, say-
ing to his disciples, "Why do you
eat and drink with publicans and
sinners?" 31 And Jesus answered
and said to them, "It is not the
healthy who need a physician,
but they who are sick. 32 I have not
come to call the just, but sinners
to repentance."

9 Now as Jesus passed on from
there, he saw a man named Mat-
thew sitting in the tax-collector's
place, and said to him, "Follow
me." And he arose and followed
him. 10 And it came to pass as he
was at table in the house, that,
behold, many publicans and sinners
came to the table with Jesus and
his disciples. 11 And the Pharisees
seeing it, said to his disciples,
"Why does your master eat with
publicans and sinners?" 12 But
Jesus heard it, and said, "It is not
the healthy who need a physician,
but they who are sick. 13 But go,
and learn what this means: 'I
desire mercy, and not sacrifice.'
For I have come to call sinners,
not the just."

14 And as he was passing along, he
saw Levi, the son of Alpheus, sit-
ting in the tax-collector's place,
and he said to him, "Follow me."
And he arose and followed him.
15 And it came to pass as he was
at table in Levi's house, that many
publicans and sinners were at table
with Jesus and his disciples, for
there were many and they also
followed him. 16 And the Scribes
and the Pharisees, seeing that he
ate with sinners and publicans, said
to his disciples, "Why does your
master eat and drink with publi-
cans and sinners?" 17 And Jesus
heard this, and said to them, "It is
not the healthy who need a physi-
cian, but they who are sick. For
I have come to call sinners, not
the just."

## 21. THE QUESTION OF FASTING

### Luke 5, 33–39

33 Now they said to him, "Why
do the disciples of John fast
often and make supplications, and
likewise those of the Pharisees,
whereas thy disciples eat and
drink?" 34 He said to them, "Can
you make the wedding guests fast
as long as the bridegroom is with
them? 35 But the days will come—
and when the bridegroom shall be
taken away from them, then they
will fast in those days."

36 And he spoke a parable also to
them,

"No one puts a patch from
a new garment on an old garment;
else not only does he tear the new
one, but the patch from the new
garment does not match the old.
37 And no one pours new wine into
old wine-skins; else the new wine
will burst the skins, and will be
spilt itself, and the skins ruined.
38 But new wine must be put into
fresh skins, and both are saved.
39 And no man after drinking old
wine immediately desires new;
for he says, 'The old is better.' "

### Matthew 9, 14–17

14 At that time the disciples of
John came to him, saying, "Why
do we and the Pharisees often fast,
whereas thy disciples do not fast?"
15 And Jesus said to them, "Can
the wedding guests mourn as long
as the bridegroom is with them?
But the days will come when the
bridegroom shall be taken away
from them, and then they will fast.

16 And no one puts a patch of raw
cloth on an old garment, for the
patch tears away from the gar-
ment, and a worse rent is made.
17 Nor do people pour new wine
into old wine-skins, else the skins
burst, the wine is spilt, and the
skins are ruined. But they put
new wine into fresh skins, and both
are saved."

### Mark 2, 18–22

18 And the disciples of John and
the Pharisees were fasting. And
they came, and said to him, "Why
do the disciples of John and of the
Pharisees fast, whereas thy disci-
ples do not fast?" 19 And Jesus
said to them, "Can the wedding
guests fast as long as the bride-
groom is with them? 20 As long as
they have the bridegroom with
them they cannot fast. But the
days will come when the bride-
groom shall be taken away from
them, and then they will fast on
that day.
21 No one sews a patch of raw
cloth on an old garment; else
the new patch tears away from
the old, and a worse rent is made.
22 And no one pours new wine into
old wine-skins; else the wine will
burst the skins, and the wine is
spilt, and the skins will be ruined.
But new wine must be put into
fresh skins."

# Section C. THE EVENTS BETWEEN THE SECOND AND THIRD PASSOVERS

## 1. THE DISCIPLES PLUCK THE EARS OF CORN ON THE SABBATH

### Luke 6, 1–5

1 Now it came to pass on the second first Sabbath, that he was going through standing grain, and his disciples were plucking and eating the ears of grain, rubbing them with their hands. 2 But some of the Pharisees said to them, "Why are you doing what is not lawful on the Sabbath?" 3 And Jesus answered and said to them, "Have you not read even this, what David did when he and those with him were hungry? 4 how he entered the house of God, and took and ate the loaves of proposition, and gave to those who were with him, which no one can lawfully eat, but only the priests?"

5 And he said to them, "The Son of Man is Lord even of the Sabbath."

### Matthew 12, 1–8

1 At that time Jesus went through the standing grain on the Sabbath; and his disciples being hungry began to pluck ears of grain and to eat. 2 But the Pharisees, seeing it, said to him, "Thy disciples are doing what is not lawful for them to do on the Sabbath." 3 But he said to them, "Have you not read what David did when he and those with him were hungry? 4 how he entered the house of God, and ate the loaves of proposition which neither he nor those with him could lawfully eat, but only the priests? 5 Or have you not read in the Law, that on the Sabbath days the priests in the temple break the Sabbath and are guiltless? 6 But I tell you that one greater than the temple is here. 7 But if you knew what this means, 'I desire mercy, and not sacrifice,' you would never have condemned the innocent; 8 for the Son of Man is Lord even of the Sabbath."

### Mark 2, 23–28

23 And it came to pass again as he was going through the standing grain on the Sabbath, that his disciples began, as they went along, to pluck the ears of grain. 24 But the Pharisees said to him, "Behold, why are they doing what is not lawful on the Sabbath?" 25 And he said to them, "Have you never read what David did when he and those who were with him were in need, and hungry? 26 how he entered the house of God, when Abiathar was high priest, and ate the loaves of proposition, which he could not lawfully eat, but only the priests? and how he gave them to those who were with him?"

27 And he said to them, "The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of Man is Lord even of the Sabbath."

## 2. JESUS CURES THE WITHERED HAND ON THE SABBATH

### Luke 6, 6–10

6 And it came to pass on another Sabbath, that he entered the synagogue and taught. And a man was there and his right hand was withered. 7 And the Scribes and the Pharisees were watching whether he cured on the Sabbath, that they might find how to accuse him. 8 But he knew their thoughts, and he said to the man with the withered hand, "Arise and stand forth into the midst." And he arose and stood forth. 9 But Jesus said to them, "I ask you, is it lawful on the Sabbath

### Matthew 12, 9–13

9 And when he had passed on from that place he entered their synagogue. 10 And behold, a man with a withered hand was there. And they asked him, saying, "Is it lawful to cure on the Sabbath?" that they might accuse him.

11 But he said to them, "What man is there among you who, if

### Mark 3, 1–5

1 And again he entered the synagogue. And a man with a withered hand was there.

2 And they were watching him, whether he cured on the Sabbath, that they might accuse him.

3 And he said to the man with the withered hand, "Stand forth into the midst." 4 And he said to them, "Is it lawful on the Sabbath to do good or to do evil? To save a life, or to destroy it?" But they kept silence.

to do good, or to do evil? To save a life, or to destroy it?"

[10] And having looked around upon them all, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored.

he has a single sheep and it falls into a pit on the Sabbath, will not take hold of it and lift it out? [12] How much better is a man than a sheep! Therefore, it is lawful to do good on the Sabbath." [13] Then he said to the man, "Stretch forth thy hand." And he stretched it forth, and it was restored, as sound as the other.

[5] And looking round upon them with anger, and being grieved at the blindness of their hearts, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored.

## 3. THE COUNSEL TO DESTROY JESUS

### Luke 6, 11

[11] But they were filled with fury, and began to discuss among themselves what they should do to Jesus.

### Matthew 12, 14

[14] But the Pharisees went out and took counsel against him, how they might do away with him.

### Mark 3, 6

[6] But the Pharisees went out and immediately took counsel with the Herodians against him, how they might do away with him.

## 4. THE CALL OF THE TWELVE APOSTLES

### Luke 6, 12–16

[12] Now it came to pass in those days, that he went out to the mountain to pray, and continued all night in prayer to God. [13] And when day broke, he summoned his disciples; and from these he chose twelve (whom he also named apostles):

[14] Simon, whom he named Peter, and his brother Andrew; James and John; Philip and Bartholomew; [15] Matthew and Thomas; James the son of Alpheus, and Simon called the Zealot; [16] Jude the brother of James, and Judas Iscariot, who turned traitor.

### Matthew 10, 1–4

[1] Then having summoned his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity.

[2] Now these are the names of the twelve apostles: first Simon, who is called Peter, and his brother Andrew; [3] James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alpheus, and Thaddeus; [4] Simon the Cananean, and Judas Iscariot, who also betrayed him.

### Mark 3, 13–19

[13] And going up a mountain, he called to him men of his own choosing, and they came to him. [14] And he appointed twelve that they might be with him and that he might send them forth to preach. [15] To them he gave power to cure sicknesses and to cast out devils. [16] There were Simon, to whom he gave the name Peter; [17] and James the son of Zebedee, and John the brother of James (these he surnamed Boanerges, that is, Sons of Thunder); [18] and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananean, [19] and Judas Iscariot, who also betrayed him.

### [Acts 1, 13b]

[13b] *Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the Zealot, and Jude the brother of James.*

## 5. LARGE CROWDS OF PEOPLE ASSEMBLE

### Luke 6, 17–19

[17] And coming down with them, he took his stand on a level stretch, with a crowd of his disciples, and a great multitude of people from

### Matthew 12, 15–21; 4, 24f

12, [15] Then, knowing this, Jesus withdrew from the place; and many followed him and he cured them all,

### Mark 3, 7–12

[7] And Jesus with his disciples withdrew to the sea; and there followed him a large crowd from Galilee and Judea, [8] and from

all Judea and Jerusalem, and the sea coast of Tyre and Sidon, [18] who came to listen to him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. [19] And all the crowd were trying to touch him, for power went forth from him and healed all.

4, [24] And his fame spread into all Syria; and they brought to him all the sick suffering from various diseases and torments, those possessed, and lunatics, and paralytics; and he cured them. [25] And there followed him large crowds from Galilee and Decapolis and Jerusalem and Judea, and from beyond the Jordan.

12, [16] and warned them not to make him known; [17] that there might be fulfilled what was spoken through the prophet Isaias, who said,

[18] "Behold, my servant, whom I have chosen,
my beloved in whom my soul is well pleased:
I will put my Spirit upon him,
and he will declare judgment to the Gentiles.
[19] He will not wrangle, nor cry aloud,
neither will anyone hear his voice in the streets.
[20] A bruised reed he will not break,
and a smoking wick he will not quench,
Till he send forth judgment unto victory;
[21] and in his name will the Gentiles hope."

Jerusalem, and from Idumea, and from beyond the Jordan. And of those about Tyre and Sidon, a large crowd, hearing what he was doing, came to him. [9] And he told his disciples to have a small boat in readiness for him, because of the crowd, lest they should throng him. [10] For he healed many, so that as many as had ailments were pressing upon him to touch him. [11] And the unclean spirits, whenever they beheld him, fell down before him and cried out, [12] saying, "Thou art the Son of God." And he charged them strictly not to make him known.

## 6. THE SERMON ON THE MOUNT

Luke 6, 20–49; Matthew 5–7

### (a) The Introduction

Luke 6, 20a

[20a] And he lifted up his eyes to his disciples, and said,

Matthew 5, 1f

[1] And seeing the crowds, he went up the mountain. And when he was seated, his disciples came to him. [2] And opening his mouth he taught them, saying,

Blessed : happy in God.

### (b) The Beatitudes and Woes

Luke 6, 20b–26

[20b] "Blessed are you poor,
for yours is the kingdom of God.

Matthew 5, 3–12

[3] "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

simple minded.

[21] Blessed are you who hunger now,
for you shall be satisfied.
Blessed are you who weep now,
for you shall laugh.

[4] Blessed are the meek,
for they shall possess the earth.
[5] Blessed are they who mourn,
for they shall be comforted.
[6] Blessed are they who hunger and thirst
for justice,
for they shall be satisfied.
[7] Blessed are the merciful,
for they shall obtain mercy.
[8] Blessed are the pure of heart,
for they shall see God.
[9] Blessed are the peacemakers,
for they shall be called children of
God.
[10] Blessed are they who suffer persecution
for justice' sake,
for theirs is the kingdom of heaven.

[22] Blessed shall you be when men hate you, and when they shut you out, and reproach you, and reject your name as evil, because of the Son of Man.[23] Rejoice on that day and exult, for behold your reward is great in heaven. For in the selfsame manner their fathers used to treat the prophets.

[11] Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for my sake. [12] Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you."

[24] But woe to you rich!
for you are now having your comfort.
[25] Woe to you who are filled!
for you shall hunger.
Woe to you who laugh now!
for you shall mourn and weep.

[26] Woe to you when all men speak well of you! In the selfsame manner their fathers used to treat the prophets."

### (c) The Disciples Compared to Salt and Light

[Luke 14, 34f; 8, 16; 11, 33]

14, [34] *"Salt is good; but if even the salt loses its strength, what shall it be seasoned with?* [35] *It is fit neither for the land nor for the manure heap, but must be thrown out."*

8, [16] *"Now no one, when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but puts it upon a lamp-stand, that they who enter may see the light."*

11, [33] *No one lights a lamp and puts it in a cellar or even under the measure, but upon the lamp-stand, that they who enter in may see the light."*

Matthew 5, 13–16

[13] "You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men. put on roads.

[14] "You are the light of the world. A city set on a mountain cannot be hidden. [15] Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house. [16] Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven."

[Mark 9, 49a]

[49a] *"Salt is good; but if the salt becomes insipid, what shall you season it with?"*

## (d) The Relation between the Old Law and the Gospel

### i. *Jesus did not come to destroy the Law*

[Luke 16, 17]

17 "*Yet it is easier for heaven and earth to pass away than for one tittle of the Law to fail.*"

Matthew 5, 17–20

17 "Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. 18 For amen I say to you, till heaven and earth pass away, not one jot or one tittle shall be lost from the Law till all things have been accomplished. 19 Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven. 20 For I say to you that unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven."

### ii. *Thou shalt not kill*

[Luke 12, 57-59]

57 "*But why even of yourselves do you not judge what is right?* 58 *And when thou art going with thy opponent to the ruler, take pains to be quit of him on the way; lest he deliver thee to the judge, and the judge to the officer, and the officer cast thee into prison.* 59 *I say to thee, thou wilt not come out from it until thou hast paid the very last mite.*"

Matthew 5, 21–26

21 "You have heard that it was said to the ancients, 'Thou shalt not kill'; and that whoever shall murder shall be liable to judgment. 22 But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca,' shall be liable to the Sanhedrin; and whoever says, 'Thou fool!', shall be liable to the fire of Gehenna. 23 Therefore, if thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, 24 leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift. 25 Come to terms with thy opponent quickly while thou art with him on the way; lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison. 26 Amen I say to thee, thou wilt not come out from it until thou hast paid the last penny."

### iii. *Thou shalt not commit adultery*

Matthew 5, 27–30; [18, 8f]

5, 27 "You have heard that it was said to the ancients, 'Thou shalt not commit adultery.' 28 But I say to you that anyone who even looks with lust at a woman has already committed adultery with her in his heart.

29 "So if thy right eye is an occasion of sin to thee, pluck it out and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should be thrown into hell. 30 And if thy right hand is an occasion of sin to thee, cut it off and cast it from thee; for it is better for thee that one of thy members should be lost than that thy whole body should go into hell."

18 8 "*And if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to*

[Mark 9, 46. 42. 44]

46 "*And if thy eye is an occasion of sin to thee, pluck it out! It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into the hell of fire . . .*"

42 "*If thy hand is an occasion of sin to thee, cut it off! It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the unquenchable fire, . . .*"

44 *And if thy foot is an occasion of sin to thee, cut it off! It is better for thee to enter into life everlasting lame, than,*

*enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire.* [9] *And if thy eye is an occasion of sin to thee, pluck it out and cast it from thee! It is better for thee to enter into life with one eye, than, having two eyes, to be cast into the hell of fire."*

*having two feet, to be cast into the hell of unquenchable fire, . . ."*

iv. *Marriage is indissoluble*

[Luke 16, 18]

Matthew 5, 31f; [19, 9] see p. 94

[Mark 10, 11f]

5, [31] "It was said, moreover, 'Whoever puts away his wife, let him give her a written notice of dismissal.' [32] But I say to you that everyone who puts away his wife, save on account of immorality, causes her to commit adultery; and he who marries a woman who has been put away commits adultery."

[18] *"Everyone who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery."*

19, [9] *"And I say to you, that whoever puts away his wife, except for immorality, and marries another, commits adultery; and he who marries a woman who has been put away commits adultery."*

[11] *And he said to them, "Whoever puts away his wife and marries another, commits adultery against her;*

[12] *and if the wife puts away her husband, and marries another, she commits adultery."*

exclusive of the discussion

v. *Swearing and perjury*

Matthew 5, 33–37

[33] "Again, you have heard that it was said to the ancients, 'Thou shalt not swear falsely, but fulfill thy oaths to the Lord.' [34] But I say to you not to swear at all: neither by heaven, for it is the throne of God; [35] nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. [36] Neither do thou swear by thy head, for thou canst not make one hair white or black. [37] But let your speech be, 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one."

vi. *The abolition of the Talion and the new law of love*

Luke 6, 27–36

Matthew 5, 38–48; [7, 12] Leo. 24, 17-2

[27] "But I say to you who are listening: Love your enemies, do good to those who hate you. [28] Bless those who curse you, pray for those who calumniate you. [29] And to him who strikes thee on the one cheek, offer the other also; and from him who takes away thy cloak, do not withhold thy tunic also. [30] Give to everyone who asks of thee, and from him who takes away thy goods ask no return. [31] And even as you wish men to do to you, so also do you to them.

personal relations between individuals, do not take vengeance. see St. Paul.

5, [38] "You have heard that it was said, 'An eye for an eye,' and, 'A tooth for a tooth.' [39] But I say to you not to resist the evildoer; on the contrary, if someone strike thee on the right cheek, turn to him the other also; [40] and if anyone would go to law with thee and take thy tunic, let him take thy cloak as well; [41] and whoever forces thee to go for one mile, go with him two. [42] To him who asks of thee, give; and from him who would borrow of thee, do not turn away."

7, [12] *"Therefore all things whatever you would that men should do to you, even so do you also to them; for this is the Law and the Prophets."*

5, [43] "You have heard that it was said, 'Thou shalt love thy neighbor, and shalt hate thy enemy.' [44] But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, [45] so that you may be children of your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the

32 And if you love those who love you, what merit have you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what merit have you? 34 For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. 35 But love your enemies; and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and evil. 36 Be merciful, therefore, even as your Father is merciful."

unjust. 46 For if you love those who love you, what reward shall you have? Do not even the publicans do that? 47 And if you salute your brethren only, what are you doing more than others? Do not even the Gentiles do that?"

final heading part one

48 "You therefore are to be perfect, even as your heavenly Father is perfect."

### (e) Jesus and Pharisaical Piety

#### i. *Purity of intention*

Matthew 6, 1

1 "Take heed not to practise your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven."

#### ii. *Almsgiving*

Matthew 6, 2–4

2 "Therefore when thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and streets, in order that they may be honored by men. Amen I say to you, they have had their reward. 3 But when thou givest alms, do not let thy left hand know what thy right hand is doing, 4 so that thy alms may be given in secret; and thy Father, who sees in secret, will reward thee."

#### iii. *Prayer*

[Luke 11, 2–4] | Matthew 6, 5–15 | [Mark 11, 25f]

5 "Again, when you pray, you shall not be like the hypocrites, who love to pray standing in the synagogues and at the street corners, in order that they may be seen by men. Amen I say to you, they have had their reward. 6 But when thou prayest, go into thy room, and closing thy door, pray to thy Father in secret; and thy Father, who sees in secret, will reward thee.

7 "But in praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard. 8 So do not be like them; for your Father knows what you need before you ask him. 9 In this manner therefore shall you pray:

2 *And he said to them, "When you pray, say:*

*'Father hallowed be thy name.*

*Thy kingdom come!*

'Our Father who art in heaven,
hallowed be thy name.
10 Thy kingdom come,
thy will be done
on earth, as it is in heaven.

[3] *Give us this day our daily bread,*
[4] *And forgive us our sins,*
*for we also forgive everyone who is indebted to us.*
*And lead us not into temptation.'* "

[11] Give us this day our daily bread.
[12] And forgive us our debts,
as we also forgive our debtors.
[13] And lead us not into temptation,
but deliver us from evil.'

[14] For if you forgive men their offenses, your heavenly Father will also forgive you your offenses.
[15] But if you do not forgive men, neither will your Father forgive you your offenses."

[25] "*And when you stand up to pray, forgive whatever you have against anyone, that your Father in heaven may also forgive you your offenses.*
[26] *But if you do not forgive, neither will your Father in heaven forgive you your offenses.*"

### iv. *Fasting*

Matthew 6, 16–18

[16] "And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you, they have had their reward.
[17] But thou, when thou dost fast, anoint thy head and wash thy face, [18] so that thou mayest not be seen by men to fast, but by thy Father, who is in secret; and thy Father, who sees in secret, will reward thee."

## (f) Treasures and Cares

### i. *True riches*

[Luke 12, 33f; 11, 34–36; 16, 13]

12, [33] "*Sell what you have and give alms. Make for yourselves purses that do not grow old, a treasure unfailing in heaven, where neither thief draws near nor moth destroys.* [34] *For where your treasure is, there your heart also will be.*"

11, [34] "*The lamp of thy body is thy eye. If thy eye be sound, thy whole body will be full of light. But if it be evil, thy body also will be full of darkness.* [35] *Take care, therefore, that the light that is in thee is not darkness.* [36] *Therefore, if thy whole body is full of light, having no part in darkness, it will all be illumined, as when a bright lamp illumines thee.*"

16, [13] "*No servant can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon.*"

Matthew 6, 19–24

[19] "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; [20] but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal. [21] For where thy treasure is, there thy heart also will be.

[22] "The lamp of the body is the eye. If thy eye be sound, thy whole body will be full of light. [23] But if thy eye be evil, thy whole body will be full of darkness. Therefore if the light that is in thee is darkness, how great is the darkness itself!

[24] "No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon."

### ii. *Trust in God*

[Luke 12, 22–31]

[22] *But he said to his disciples, "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on.* [23] *The life is a greater thing than the food, and the body than the clothing.* [24] *Consider the ravens: they neither sow nor reap, they have neither storeroom nor barn; yet God feeds them. Of how much more value are you than they!* [25] *But which*

Matthew 6, 25–34

[25] "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. Is not the life a greater thing than the food, and the body than the clothing? [26] Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they?

*of you by being anxious about it can add to his stature a single cubit?* [26] *Therefore if you are not able to do even a very little thing, why are you anxious concerning the rest?*

[27] *"See how the lilies grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed like one of these.* [28] *But if God so clothes the grass which today is alive in the field and tomorrow is thrown into the oven, how much more you, O you of little faith!*

[29] *"And as for you, do not seek what you shall eat, or what you shall drink; and do not exalt yourselves* [30] *(for after all these things the nations of the world seek); but your Father knows that you need these things.* [31] *But seek the kingdom of God, and all these things shall be given you besides."*

[27] But which of you by being anxious about it can add to his stature a single cubit?

[28] "And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, [29] yet I say to you that not even Solomon in all his glory was arrayed like one of these. [30] But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith!

[31] "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or, 'What are we to put on?' [32] (for after all these things the Gentiles seek); for your Father knows that you need all these things. [33] But seek first the kingdom of God and his justice, and all these things shall be given you besides. [34] Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble."

## (g) Separate Decisions

### i. *Rash judgments*

Luke 6, 37–42

[37] "Do not judge, and you shall not be judged; do not condemn, and you shall not be condemned. Forgive, and you shall be forgiven; [38] give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you measure, it shall be measured to you."

[39] And he spoke a parable also to them, "Can a blind man guide a blind man? Will not both fall into a pit? [40] No disciple is above his teacher; but when perfected, everyone will be like his teacher.

[41] But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye? [42] And how canst thou say to thy brother, 'Brother, let me cast out the speck from thy eye,' while thou thyself dost not see the beam in thy own eye? Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye."

Matthew 7, 1–5; [15, 14; 10, 24–25a]

7, [1] "Do not judge, that you may not be judged. [2] For with what judgment you judge, you shall be judged;

and with what measure you measure, it shall be measured to you."

15, [14] *"Let them alone; blind guides they are of blind men. But if a blind man guide a blind man, both fall into a pit."*

10, [24] *"No disciple is above his teacher, nor is the servant above his master.* [25a] *It is enough for the disciple to be like his teacher, and for the servant to be like his master."*

7, [3] "But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye? [4] Or how canst thou say to thy brother, 'Let me cast out the speck from thy eye'; and behold, there is a beam in thy own eye? [5] Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye."

[Mark 4, 24b]

[24b] *"With what measure you measure, it shall be measured to you, and more shall be given to you."*

ii. *Reverence for holy things*

Matthew 7, 6

6 "Do not give to dogs what is holy, neither throw your pearls before swine, or they will trample them under their feet and turn and rend you."

iii. *The power of prayer*

[Luke 11, 9–13]

9 "*And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.* 10 *For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.* 11 *But if one of you asks his father for a loaf, will he hand him a stone? or for a fish, will he for a fish hand him a serpent?* 12 *or if he asks for an egg, will he hand him a scorpion?* 13 *Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit to those who ask him!*"

Matthew 7, 7–11

7 "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. 8 For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. 9 Or what man is there among you, who, if his son asks him for a loaf, will hand him a stone; 10 or if he asks for a fish, will hand him a serpent? 11 Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!"

iv. *The Golden Rule*

[Luke 6, 31]

31 "*And even as you wish men to do to you, so also do you to them.*"

Matthew 7, 12

12 "Therefore all things whatever you would that men should do to you, even so do you also to them; for this is the Law and the Prophets."

v. *The narrow gate and way*

[Luke 13, 24]

24 "*Strive to enter by the narrow gate;*

*for many, I tell you, will seek to enter and will not be able.*"

Matthew 7, 13f

13 "Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. 14 How narrow the gate and close the way that leads to life! And few there are who find it."

vi. *False prophets*

Luke 6, 43–45

43 "For there is no good tree that bears bad fruit, neither, again, is there a bad tree that bears good fruit. 44 For every tree is known by its fruit. For from thorns men do not gather figs, neither from a bramble do they harvest grapes.

45 "The good man from the good treasure of his heart brings forth that which is good; and the evil man from the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks."

Matthew 7, 15–20; [12, 33–37]

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? 17 Even so, every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Therefore, by their fruits you will know them."

12, 33 "*Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for by the fruit the tree is known.* 34 *You brood of vipers, how can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks.* 35 *The good man from his good treasure brings forth good things; and the evil man from his evil treasure brings forth evil things.* 36 *But I tell you, that of every idle word men*

*speak, they shall give account on the day of judgment.* 37 *For by thy words thou wilt be justified, and by thy words thou wilt be condemned.*"

vii. *Self-deception*

Luke 6, 46 [13, 26f]

46 "But why do you call me, 'Lord, Lord,' and do not practise the things that I say?"

13, 26 "*Then you shall begin to say, 'We ate and drank in thy presence, and thou didst teach in our streets.'* 27 *And he shall say to you, 'I do not know where you are from. Depart from me, all you workers of inquity.'* "

Matthew 7, 21–23

21 "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven. 22 Many will say to me in that day, 'Lord, Lord, did we not prophesy in thy name, and cast out devils in thy name, and work many miracles in thy name?' 23 And then I will declare to them, 'I never knew you. Depart from me, you workers of iniquity!' "

(h) The Conclusion of the Sermon

Luke 6, 47–49

47 "Everyone who comes to me and hears my words and acts upon them, I will show you to whom he is like: 48 he is like a man building a house, who dug deep and laid a foundation upon rock. And when a flood came, the stream broke against that house and could not shake it; because it was founded on rock. 49 But he who has heard my words and has not acted upon them is like a man who built his house upon the ground without a foundation; against which the stream broke and straightway it fell in, and great was the wreck of that house."

Matthew 7, 24–27

24 "Everyone therefore who hears these my words and acts upon them, shall be likened to a wise man who built his house on rock. 25 And the rain fell, and the floods came, and the winds blew and beat against that house, but it did not fall, because it was founded on rock. 26 And everyone who hears these my words and does not act upon them, shall be likened to a foolish man who built his house on sand. 27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and was utterly ruined."

(i) The Effects of the Sermon

[Luke 4, 32]

32 *And they were astonished at his teaching, for his word was with authority.*

Matthew 7, 28–8, 1

7, 28 And it came to pass when Jesus had finished these words, that the crowds were astonished at his teaching; 29 for he was teaching them as one having authority, and not as their Scribes and Pharisees.

8, 1 Now when he had come down from the mountain, great crowds followed him.

[Mark 1, 22]

22 *And they were astonished at his teaching; for he was teaching them as one having authority, and not as the Scribes.*

7. THE CENTURION'S SERVANT

Luke 7, 1–10; [13, 28f]

7, 1 When he had finished all his discourse in the hearing of the people, he entered Capharnaum. 2 Now a certain centurion's servant, who was dear to him, was sick and at the point of death. 3 And hearing of Jesus, he sent to him elders of the Jews, beseeching him to

Matthew 8, 5–13

5 Now when he had entered Capharnaum, there came to him a centurion who entreated him, 6 saying, "Lord, my servant is lying sick in the house, paralyzed, and is grievously afflicted."

come and save his servant. 4 And when they came to Jesus, they entreated him earnestly, saying to him, "He is worthy that thou shouldst do this for him, 5 for he loves our nation and himself has built us our synagogue."

6 So Jesus went with them. And when he was now not far from the house, the centurion sent friends to say to him, "Lord, do not trouble thyself, for I am not worthy that thou shouldst come under my roof; 7 this is why I did not think myself worthy to come to thee. But say the word, and my servant will be healed. 8 For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

9 Now when Jesus heard this, he marvelled, and turning to the crowd that followed him, said, "Amen I say to you, not even in Israel have I found so great a faith."

13, 28 "*There will be the weeping, and the gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves cast forth outside.* 29 *And they will come from the east and from the west, from the north and from the south, and will feast in the kingdom of God.*"

7, 10 And when the messengers returned to the house, they found the servant, who had been ill, in good health.

7 Jesus said to him, "I will come and cure him." 8 But in answer the centurion said, "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed. 9 For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

10 And when Jesus heard this, he marvelled, and said to those who were following him, "Amen I say to you, I have not found so great a faith in Israel. 11 And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, 12 but the children of the kingdom will be put forth into the darkness outside; there will be the weeping, and the gnashing of teeth." 13 Then Jesus said to the centurion, "Go thy way; as thou hast believed, so be it done to thee." And the servant was healed in that hour.

## 8. THE RAISING OF A WIDOW'S SON AT NAIM

Luke 7, 11–17

11 And it came to pass soon afterwards, that he went to a town called Naim; and his disciples and a large crowd went with him. 12 And as he drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. 13 And the Lord, seeing her, had compassion on her, and said to her, "Do not weep." 14 And he went up and touched the stretcher; and the bearers stood still. And he said, "Young man, I say to thee, arise." 15 And he who was dead, sat up, and began to speak. And he gave him to his mother.

16 But fear seized upon all, and they began to glorify God, saying, "A great prophet has risen among us," and "God has visited his people." 17 And this report concerning him went forth throughout the whole of Judea, and all the country roundabout.

## 9. THE BAPTIST'S DEPUTATION

### (a) The Baptist Sends Messengers to Jesus

Luke 7, 18–23

18 And John's disciples brought him word of all these things. 19 And John summoned two of his disciples and sent them to the Lord, saying, "Art thou he who is to come, or shall we look for another?"

Matthew 11, 2–6

2 But when John had heard in prison of the works of Christ, he sent two of his disciples 3 to say to him, "Art thou he who is to come, or shall we look for another?"

[20] And when the men had come to him, they said, "John the Baptist has sent us to thee, saying, 'Art thou he who is to come, or shall we look for another?' " [21] In that very hour he cured many of diseases, and afflictions and evil spirits, and to many who were blind he granted sight. [22] And he answered and said to them, "Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. [23] And blessed is he who is not scandalized in me."

[4] And Jesus answering said to them, "Go and report to John what you have heard and seen: [5] the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. [6] And blessed is he who is not scandalized in me."

### (b) Christ's Witness Concerning John

Luke 7, 24–30; [16, 16]

7, [24] But as the messengers of John were leaving, he began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? [25] But what did you go out to see? A man clothed in soft garments? Behold, those who wear fine clothes and live in luxury are in the houses of kings. [26] But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [27] This is he of whom it is written,

'Behold, I send my messenger before thy face,
who shall make ready thy way before thee.'

[28] I say to you, among those born of women there is not a greater prophet than John the Baptist; yet the least in the kingdom of God is greater than he."

[29] And when they had heard him, all the people and the publicans justified God, having been baptized with the baptism of John. [30] But the Pharisees and the lawyers, not having been baptized by him, brought to naught God's purpose concerning themselves.

16, [16] "*Until John came, there were the Law and the Prophets; since then the kingdom of God is being preached, and everyone is forcing his way into it.*"

Matthew 11, 7–15

[7] But as these were going, Jesus began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? [8] But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft garments are in the houses of kings. [9] But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [10] This is he of whom it is written,

'Behold, I send my messenger before thy face,
who shall make ready thy way before thee.'

[11] Amen I say to you, among those born of women there has not risen a greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.

[12] But from the days of John the Baptist until now the kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force. [13] For all the Prophets and the Law have prophesied until John. [14] And if you are willing to receive it, he is Elias who was to come. [15] He who has ears to hear, let him hear."

### (c) The Stubborn Children

Luke 7, 31–35

[31] "To what then shall I liken the men of this generation? And what are they like? [32] They are like children sitting in the market place, calling to one another and saying,

'We have piped to you, and you have not danced;
we have sung dirges, and you have not wept.'

Matthew 11, 16–19

[16] "But to what shall I liken this generation? It is like children sitting in the market place, who call to their companions, [17] and say,

'We have piped to you, and you have not danced;
we have sung dirges, and you have not mourned.'

33 For John the Baptist came neither eating bread nor
drinking wine, and you say, 'He has a devil.' 34 The
Son of Man came eating and drinking, and you say,
'Behold a man who is a glutton, and a wine-drinker, a
friend of publicans and sinners!' 35 And wisdom is
justified by all her children."

tax collectors

18 For John came neither eating nor drinking, and they
say, 'He has a devil!' 19 The Son of Man came eating
and drinking, and they say, 'Behold a glutton and a
wine-drinker, a friend of publicans and sinners!' And
wisdom is justified by her children."

## 10. THE PENITENT WOMAN

Luke 7, 36–50

36 Now one of the Pharisees asked him to dine with him; so he went into the house of
the Pharisee and reclined at table. 37 And behold, a woman in the town who was a sinner,
upon learning that he was at table in the Pharisee's house, brought an alabaster jar of oint-
ment; 38 and standing behind him at his feet, she began to bathe his feet with her tears, and
wiped them with the hair of her head, and kissed his feet, and anointed them with ointment.
39 Now when the Pharisee, who had invited him, saw it, he said to himself, "This man,
were he a prophet, would surely know who and what manner of woman this is who is touch-
ing him, for she is a sinner."
40 And Jesus answered and said to him, "Simon, I have something to say to thee."
And he said, "Master, speak." 41 "A certain money-lender had two debtors; the one
owed five hundred denarii, the other fifty. 42 As they had no means of paying, he forgave
them both. Which of them, therefore, will love him more?" 43 Simon answered and said,
"He, I suppose, to whom he forgave more." And he said to him, "Thou hast judged
rightly." 44 And turning to the woman, he said to Simon, "Dost thou see this woman? I
came into thy house; thou gavest me no water for my feet; but she has bathed my feet
with tears, and has wiped them with her hair. 45 Thou gavest me no kiss; but she, from
the moment she entered, has not ceased to kiss my feet. 46 Thou didst not anoint my head
with oil; but she has anointed my feet with ointment. 47 Wherefore I say to thee, her sins,
many as they are, shall be forgiven her, because she has loved much. But he to whom
little is forgiven, loves little." 48 And he said to her, "Thy sins are forgiven." 49 And they
who were at table with him began to say within themselves, "Who is this man, who even
forgives sins?" 50 But he said to the woman, "Thy faith has saved thee; go in peace."

## 11. THE MINISTERING WOMEN

Luke 8, 1–3

1 And it came to pass afterwards, that he himself was journeying through towns and
villages, preaching and proclaiming the good news of the kingdom of God. And with him
were the Twelve, 2 and certain women who had been cured of evil spirits and infirmities:
Mary, who is called the Magdalene, from whom seven devils had gone out, 3 and Joanna,
the wife of Chuza, Herod's steward, and Susanna, and many others, who used to provide
for them out of their means.

## 12. JESUS TEACHES VARIOUS PARABLES

### (a) The Parable of the Sower

Luke 8, 4–8

4 Now when a very great crowd
was gathering together and men
from every town were resorting to
him,

he said in a parable: 5 "The
sower went out to sow his seed.
And as he sowed, some seed fell

Matthew 13, 1–9

1 On that day Jesus went out of
the house and was sitting by the
seaside. 2 And as great crowds
gathered about him, he got into a
boat and sat down. And all the
crowd stood on the shore.
3 And he spoke to them many
things in parables, saying, "Be-
hold, the sower went out to sow.
4 And as he sowed, some seeds fell

Mark 4, 1–9

1 And again he began to teach
by the seaside. And as a great
crowd gathered about him, he got
into a boat and sat on board. And
all the crowd remained on land
facing the sea.
2 And he taught them many
things in parables, and he said to
them in his instruction, 3 "Hear!
Behold, the sower went out to sow.

by the wayside and was trodden under foot, and the birds of the air ate it up. 6 And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture.

7 And other seed fell among thorns, and the thorns sprang up with it and choked it. 8 And other seed fell upon good ground, and sprang up and yielded fruit a hundredfold." As he said these things he cried out,

"He who has ears to hear, let him hear!"

by the wayside, and the birds came and ate them up. 5 And other seeds fell upon rocky ground, where they had not much earth; and they sprang up at once, because they had no depth of earth; 6 but when the sun rose they were scorched, and because they had no root they withered away. 7 And other seeds fell among thorns; and the thorns grew up and choked them. 8 And other seeds fell upon good ground, and yielded fruit, some a hundredfold, some sixtyfold, and some thirtyfold.

9 He who has ears to hear, let him hear!"

4 And as he sowed, some seed fell by the wayside, and the birds came and ate it up. 5 And other seed fell upon rocky ground, where it had not much earth; and it sprang up at once, because it had no depth of earth; 6 but when the sun rose it was scorched, and because it had no root it withered away. 7 And other seed fell among thorns; and the thorns grew up and choked it, and it yielded no fruit. 8 And other seed fell upon good ground, and yielded fruit that grew up, made increase and produced, one thirty, another sixty, and another a hundredfold." 9 Then he said, "He who has ears to hear, let him hear."

### (b) The Reason Jesus Taught in Parables

Luke 8, 9f; [10, 23f]

8, 9 But his disciples then began to ask him what this parable meant.

10 He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that

'Seeing they may not see,
and hearing they may not understand."

Matthew 13, 10–17

10 And the disciples came up and said to him, "Why dost thou speak to them in parables?" 11 And he answered and said, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For to him who has shall be given, and he shall have abundance; but from him who does not have, even that which he has shall be taken away. 13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, neither do they understand. 14 In them is being fulfilled the prophecy of Isaias, who says,

'Hearing you will hear, but not understand;
and seeing you will see, but not perceive.
15 For the heart of this people has been hardened,
and with their ears they have been hard of hearing,
And their eyes they have closed;
Lest at any time they see with their eyes, and hear with their ears, and understand with their mind,
And be converted, and I heal them.'

Mark 4, 10–12

10 And when he was alone, those who were with him and the Twelve asked him about the parables. 11 And he said to them, "To you it is given to know the mystery of the kingdom of God; but to those outside, all things are treated in parables, 12 that

'Seeing they may see, but not perceive;
and hearing they may hear but not understand;

Lest perhaps at any time they should be converted,
and their sins be forgiven them.' "

10, [23] *And turning to his disciples he said, "Blessed are the eyes that see what you see!* [24] *For I say to you, many prophets and kings have desired to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."*

[16] "But blessed are your eyes, for they see; and your ears, for they hear. [17] For amen I say to you, many prophets and just men have longed to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."

### (c) The Explanation of the Parable of the Sower

Luke 8, 11–15

[11] "Now the parable is this: the seed is the word of God. [12] And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved.

[13] Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away.

[14] And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. [15] But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience."

Matthew 13, 18–23

[18] "Hear, therefore, the parable of the sower. [19] When anyone hears the word of the kingdom, but does not understand it, the wicked one comes and snatches away what has been sown in his heart. This is he who was sown by the wayside.

[20] And the one sown on rocky ground, that is he who hears the word and receives it immediately with joy; [21] yet he has no root in himself, but continues only for a time, and when trouble and persecution come because of the word, he at once falls away.

[22] And the one sown among the thorns, that is the man who listens to the word; but the care of this world and the deceitfulness of riches choke the word, and it is made fruitless. [23] And the one sown upon good ground, that is he who hears the word and understands it; he bears fruit and yields in one case a hundredfold, in another sixtyfold, and in another thirtyfold."

Mark 4, 13–20

[13] And he said to them, "Do you not know this parable? How then will you understand all the parables? [14] The sower sows the word. [15] And those by the wayside are they in whom the word is sown; as soon as they have heard, Satan at once comes and takes away the word that has been sown in their hearts. [16] And those likewise who are sown on the rocky ground are they who, when they have heard the word, receive it immediately with joy; [17] and they have no root in themselves, but continue only for a time; then, when trouble and persecution come because of the word, they at once fall away. [18] And those who are sown among the thorns are they who listen to the word; [19] but the cares of the world, and the deceitfulness of riches, and the desires about other things, entering in, choke the word, and it is made fruitless. [20] And those who are sown upon good ground are they who hear the word, and welcome it, and yield fruit, one thirty, another sixty, and another a hundredfold."

### (d) The Mystery Will be Revealed

Luke 8, 16–18; [11, 33; 12, 2; 6, 38; 19, 26]

8, [16] "Now no one, when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but puts it upon a lamp-stand, that they who enter may see the light."

11, [33] *"No one lights a lamp and puts it in a cellar or even under the measure, but upon the lamp-stand, that they who enter in may see the light."*

[Matthew 5, 15; 10, 26; 7, 2; 13, 12; 25, 29]

5, [15] *"Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house."*

Mark 4, 21–25

[21] And he said to them, "Is a lamp brought to be put under the measure, or under the couch? Is it not rather to be put upon the lamp-stand?

8, 17 "For there is nothing hidden that will not be made manifest; nor anything concealed that will not be known and come to light."

10, 26 "*Therefore do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known.*"

22 For there is nothing hidden that will not be made manifest; nor is anything concealed that will not come to light. 23 If anyone has ears to hear, let him hear." 24 And he said to them,

12, 2 "*But there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known.*"

8, 18a "Take heed, therefore, how you hear;"

"Take heed what you hear.

6, 38 "*Give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you measure, it shall be measured to you.*"

7, 2 "*For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.*"

With what measure you measure, it shall be measured to you, and more shall be given to you.

8, 18b "For to him who has shall be given; and from him who does not have, even what he thinks he has shall be taken away."

13, 12 "*For to him who has shall be given, and he shall have abundance; but from him who does not have, even that which he has shall be taken away.*"

25 For to him who has shall be given; and from him who does not have, even that which he has shall be taken away."

19, 26 "*I say to you that to everyone who has shall be given; but from him who does not have, even that which he has shall be taken away.*"

25, 29 "*For to everyone who has shall be given, and he shall have abundance; but from him who does not have, even that which he seems to have shall be taken away.*"

### (e) The Parable of the Seed Growing Secretly

Mark 4, 26–29

26 And he said, "Thus is the kingdom of God, as though a man should cast seed into the earth, 27 then sleep and rise, night and day, and the seed should sprout and grow without his knowing it. 28 For of itself the earth bears the crop, first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, immediately he puts in the sickle because the harvest has come."

### (f) The Parable of the Weeds

Matthew 13, 24–30

24 Another parable he set before them, saying, "The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men were asleep, his enemy came and sowed weeds among the wheat, and went away. 26 And when the blade sprang up and brought forth fruit, then the weeds appeared as well. 27 And the servants of the householder came and said to him, 'Sir, didst thou not sow good seed in thy field? How then does it have weeds?' 28 He said to them, 'An enemy has done this.' And the servants said to him, 'Wilt thou have us go and gather them up?' 29 'No,' he said, 'lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest; and at harvest time I will say to the reapers, Gather up first the weeds, and bind them in bundles to burn; but the wheat gather into my barn.' "

### (g) The Parable of the Mustard Seed

[Luke 13, 18f]

18 *He said therefore, "What is the kingdom of God like, and to what shall I liken it?* 19 *It is like a grain*

Matthew 13, 31f

31 Another parable he set before them, saying, "The kingdom of heaven is like a grain of mustard

Mark 4, 30–32

30 And he said, "To what shall we liken the kingdom of God; or to what parable shall we com-

*of mustard seed, which a man took and cast into his own garden;*

*and*
*it grew and became a large tree, and the birds of the air dwelt in its branches."*

seed, which a man took and sowed in his field. 32 This indeed is the smallest of all the seeds;

but when
it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches."

pare it? 31 It is like a grain of mustard seed, which, when sown upon the earth, is the smallest of all the seeds upon the earth; 32 yet when it is sown, it grows up and becomes larger than any herb, and puts out great branches, so that the birds of the air can dwell beneath its shade."

### (h) The Parable of the Leaven

[Luke 13, 20f]

20 *And again he said, "To what shall I liken the kingdom of God?* 21 *It is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."*

Matthew 13, 33

33 He told them another parable: "The kingdom of heaven is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

### (i) Christ's Usage of Parables

Matthew 13, 34f

34 All these things Jesus spoke to the crowds in parables, and without parables he did not speak to them; 35 in fulfillment of what was spoken through the prophet, who said,

"I will open my mouth in parables,
I will utter things hidden since
the foundation of the world."

Mark 4, 33f

33 And in many such parables he spoke the word to them, according as they were able to understand it; 34 but without a parable he did not speak to them. But privately he explained all things to his disciples.

### (j) The Explanation of the Parable of the Weeds

Matthew 13, 36–43

36 Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds in the field." 37 So answering them he said, "He who sows the good seed is the Son of Man. 38 The field is the world; the good seed, the sons of the kingdom; the weeds, the sons of the wicked one; 39 and the enemy who sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels. 40 Therefore, just as the weeds are gathered up and burnt with fire, so will it be at the end of the world. 41 The Son of Man will send forth his angels, and they will gather out of his kingdom all scandals and those who work iniquity, 42 and cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth. 43 Then the just will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear."

### (k) The Parable of the Hidden Treasure

Matthew 13, 44

44 "The kingdom of heaven is like a treasure hidden in a field; a man who finds it hides it, and in his joy goes and sells all that he has and buys that field."

### (l) The Parable of the Pearl

Matthew 13, 45f

45 "Again, the kingdom of heaven is like a merchant in search of fine pearls. 46 When he finds a single pearl of great price, he goes and sells all that he has and buys it."

### (m) The Parable of the Net

Matthew 13, 47–50

47 "Again, the kingdom of heaven is like a net cast into the sea and gathering in fish of
every kind. 48 When it was filled, they hauled it out, and sitting down on the beach, they
gathered the good fish into vessels, but threw away the bad. 49 So will it be at the end of the
world. The angels will go out and separate the wicked from among the just, 50 and will
cast them into the furnace of fire, where there will be the weeping, and the gnashing of
teeth."

### (n) The Conclusion of the Parables; the Parable of the Householder

Matthew 13, 51f

51 "Have you understood all these things?" They said to him, "Yes." 52 And he said to
them, "So then, every Scribe instructed in the kingdom of heaven is like a householder
who brings forth from his storeroom things new and old."

## 13. THE ANXIETY OF CHRIST'S RELATIVES

Mark 3, 20f

20 And they came to the house, and again a crowd gathered so that they could not so
much as take their food. 21 But when his own people had heard of it, they went out to
lay hold of him, for they said, "He has gone mad."

## 14. JESUS AND HIS BRETHREN

Luke 8, 19–21

19 Now his mother and brethren
came to him; and they could not
get to him because of the crowd.
20 And it was told him, "Thy
mother and thy brethren are stand-
ing outside, wishing to see thee."
21 But he answered and said to
them,

"My mother and my brethren
are they who hear the word of God,
and act upon it."

Matthew 12, 46–50

46 While he was still speaking to
the crowds, his mother and his
brethren were standing outside,
seeking to speak to him. 47 And
someone said to him, "Behold, thy
mother and thy brethren are
standing outside, seeking thee."
48 But he answered and said to him
who told him, "Who is my mother
and who are my brethren?"
49 And stretching forth his hand
towards his disciples, he said,
"Behold my mother and my
brethren! 50 For whoever does the
will of my Father in heaven, he is
my brother and sister and mother."

Mark 3, 31–35

31 And his mother and his
brethren came, and standing out-
side, they sent to him, calling him.
32 Now a crowd was sitting about
him, and they said to him, "Be-
hold, thy mother and thy brethren
are outside, seeking thee." 33 And
he answered and said to them,
"Who are my mother and my
brethren?" 34 And looking round
on those who were sitting about
him, he said, "Behold my mother
and my brethren. 35 For whoever
does the will of God, he is my
brother and sister and mother."

## 15. THE STORM ON THE LAKE

Luke 8, 22–25

22 Now it came to pass on one of
those days, that he and his disci-
ples got into a boat, and he said
to them, "Let us cross over to the
other side of the lake." And they
put out to sea. 23 But as they
were sailing, he fell asleep. And

Matthew 8, 18. 23–27

18 But when Jesus saw great
crowds about him, he gave orders
to go across the sea.

23 Then he got into a boat, and
his disciples followed him. 24 And

Mark 4, 35–40

35 And he said to them on that
day, when evening had come,
"Let us cross over to the other
side." 36 And sending away the
crowd, they took him just as he
was, in the boat; and there were
other boats with him. 37 And

a squall swept down upon the lake, and they were filling and were in peril. 24 So they came and woke him, saying, "Master, we are perishing." Then he arose and rebuked the wind and the raging of the water; and they ceased, and there came a calm. 25 And he said to them, "Where is your faith?" But they being afraid, marvelled, saying to one another, "Who, then, is this, that he commands even the winds and the sea, and they obey him?"

behold, there arose a great storm on the sea, so that the boat was covered by the waves; but he was asleep. 25 So they came and woke him, saying, "Lord, save us! we are perishing!"

26 But he said to them, "Why are you fearful, O you of little faith?" Then he arose and rebuked the wind and the sea, and there came a great calm. 27 And the men marvelled, saying, "What manner of man is this, that even the wind and the sea obey him?"

there arose a great squall, and the waves were beating into the boat, so that the boat was now filling. 38 And he himself was in the stern of the boat, on the cushion, asleep. And they woke him and said to him, "Master, does it not concern thee that we are perishing?" 39 Then rising up, he rebuked the wind, and said to the sea, "Peace, be still!" And the wind fell and there came a great calm. 40 And he said to them, "Why are you fearful? Are you still without faith?" And they feared exceedingly and said to one another, "Who then is this, that even the wind and the sea obey him?"

## 16. THE EXPULSION OF THE DEVILS AT GERASA

### Luke 8, 26–39

26 And they sailed to the country of the Gerasenes, which is opposite Galilee. 27 Now when he landed, there met him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house.

28 And when he saw Jesus, he fell down before him, and crying out with a loud voice said, "What have I to do with thee, Jesus, Son of the most high God? 29 I pray thee, do not torment me." For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts.

30 And Jesus asked him, saying, "What is thy name?" And he

### Matthew 8, 28–34

28 Now when he had come to the other side, to the country of the Gerasenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way.

29 And behold, they cried out, saying, "What have we to do with thee, Son of God? Hast thou come here to torment us before the time?"

### Mark 5, 1–20

1 And they came to the other side of the sea, to the country of the Gerasenes; 2 and as soon as he stepped out of the boat, there met him from the tombs a man with an unclean spirit. 3 This man lived in the tombs and no one could any longer bind him, even with chains; 4 for often he had been bound with fetters and chains, and he had rent the chains asunder and broken the fetters into pieces. And no one was able to control him. 5 And constantly, night and day, he was in the tombs and on the mountains, howling and gashing himself with stones.

6 And when he saw Jesus from afar, he ran and worshipped him, 7 and crying out with a loud voice, he said, "What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, do not torment me!" 8 For he was saying to him, "Go out of the man, thou unclean spirit."

9 And he asked him, "What is thy name?" And he said to him, "My name is Legion, for we are many." 10 And he entreated him earnestly not to drive them out of the country.

said, "Legion," because many devils had entered into him. 31 And they entreated him not to command them to depart into the abyss.

32 Now a herd of many swine was there, feeding on the mountainside. And they kept entreating him to give them leave to enter into them. 33 And he gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned.

34 And when the swineherds saw what had happened, they fled and reported it in the town and in the country; 35 and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at his feet, clothed and in his right mind; and they were afraid. 36 And those also who had seen it reported to them how he had seen saved from Legion. 37 And all the people of the Gerasene district besought him to depart from them; for they were seized with great fear.

And he got into a boat and went back. 38 But the man from whom the devils had gone out, prayed him that he might remain with him. But Jesus sent him away, saying, 39 "Return to thy house, and tell all that God has done for thee." And he departed, publishing throughout the whole town all that Jesus had done for him.

30 Now not far from them there was a herd of many swine, feeding. 31 And the devils kept entreating him, saying, "If thou cast us out, send us into the herd of swine." 32 And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed down the cliff into the sea, and perished in the water.

33 But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by demons. 34 And behold, all the town came out to meet Jesus; and on seeing him they entreated him to depart from their district.

11 Now a great herd of swine was there on the mountainside, feeding. 12 And the spirits kept entreating him, saying, "Send us into the swine, that we may enter into them." 13 And Jesus immediately gave them leave. And the unclean spirits came out and entered into the swine; and the herd, in number about two thousand, rushed down with great violence into the sea, and were drowned in the sea.

14 But the swineherds fled and reported it in the town and in the country; and people came out to see what had happened. 15 And they came to Jesus, and saw the man who had been afflicted by the devil, sitting clothed and in his right mind; and they were afraid. 16 And those who had seen it reported to them how it had happened to the possessed man, and about the swine.

17 And they began to entreat him to depart from their district.

18 And as Jesus was getting into the boat, the man who had been afflicted by the devil began to entreat him that he might remain with him. 19 And he did not allow him, but said to him, "Go home to thy relatives, and tell them all that the Lord has done for thee, and how he has had mercy on thee." 20 And he departed, and began to publish in the Decapolis all that Jesus had done for him. And all marvelled.

## 17. THE DAUGHTER OF JAIRUS AND THE WOMAN WITH A HEMORRHAGE

### Luke 8, 40–56

40 Now it came to pass when Jesus had returned, that the crowd welcomed him, for they were all waiting for him. 41 And behold, there came a man named Jairus, and he was a ruler of the

### Matthew 9, 1. 18–26

1 And getting into a boat, he crossed over and came to his own town.

18 As he was saying this to them, behold, a ruler came up and worshipped him, saying, "My daugh-

### Mark 5, 21–43

21 And when Jesus had again crossed over in the boat to the other side, a great crowd gathered together to him; and he was by the sea. 22 And there came one of the rulers of the synagogue named

synagogue; and falling at the feet of Jesus, he entreated him to come to his house, 42 for he had an only daughter about twelve years of age, and she was dying.

And it happened as he went that he was pressed by the crowds.

43 And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, 44 came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased.

45 And Jesus said, "Who touched me?" But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say, 'Who touched me?' " 46 But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." 47 But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. 48 And he said to her, "Daughter, thy faith has saved thee; go in peace."

49 While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Thy daughter is dead; do not trouble him." 50 But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved."

51 And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. 52 And all were weeping

ter has just now died; but come and lay thy hand upon her, and she will return to life." 19 And Jesus arose and followed him, and so did his disciples.

20 Now a woman who for twelve years had been suffering from hemorrhage, came up behind him and touched the tassel of his cloak, 21 saying to herself, "If I touch but his cloak I shall be saved."

22 But Jesus, turning and seeing her, said, "Take courage, daughter; thy faith has saved thee." And the woman was restored to health from that moment.

23 And when Jesus came to the ruler's house, and saw the flute players and the crowd making a din, he said, 24 "Begone, the girl is asleep, not dead." And they

Jairus. And seeing Jesus, he fell at his feet, 23 and entreated him much saying, "My daughter is at the point of death; come, lay thy hands upon her, that she may be saved and live."

24 And he went away with him, and a great crowd was following him and pressing upon him. 25 And there was a woman who for twelve years had had a hemorrhage, 26 and had suffered much at the hands of many physicians, and had spent all that she had, and found no benefit, but rather grew worse. 27 Hearing about Jesus, she came up behind him in the crowd and touched his cloak. 28 For she said, "If I touch but his cloak, I shall be saved." 29 And at once the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

30 And Jesus, instantly perceiving in himself that power had gone forth from him, turned to the crowd, and said, "Who touched my cloak?" 31 And his disciples said to him, "Thou seest the crowd pressing upon thee, and dost thou say, 'Who touched me?' " 32 And he was looking round to see her who had done this. 33 But the woman, fearing and trembling, knowing what had happened within her, came and fell down before him, and told him all the truth. 34 But he said to her, "Daughter, thy faith has saved thee. Go in peace, and be thou healed of thy affliction."

35 While he was yet speaking, there came some from the house of the ruler of the synagogue, saying, "Thy daughter is dead. Why dost thou trouble the Master further?" 36 But Jesus, having heard what was being said, said to the ruler of the synagogue, "Do not be afraid, only have faith." 37 And he allowed no one to follow him except Peter and James, and John the brother of James.

38 And they came to the house of the ruler of the synagogue and he saw a tumult, people weeping and wailing greatly. 39 And going in he said to them, "Why do you make

and mourning for her. But he said, "Do not weep; she is asleep, not dead." [53] And they laughed him to scorn, knowing that she was dead. [54] But he, taking her by the hand, cried out, saying, "Girl, arise!" [55] And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. [56] And her parents were amazed, but he charged them to tell no one what had happened.

laughed him to scorn. [25] But when the crowd had been put out, he went in and took her by the hand; and the girl arose.

[26] And the report of this spread throughout all that district.

this din, and weep? [40] The girl is asleep, not dead." And they laughed him to scorn. But he, putting them all out, took the father and mother of the girl and those who were with him, and entered in where the girl was lying. [41] And taking the girl by the hand, he said to her, "Talitha cumi," which is interpreted, "Girl, I say to thee, arise." [42] And the girl rose up immediately and began to walk; she was twelve years old. And they were utterly amazed. [43] And he charged them strictly that no one should know of it, and directed that something be given her to eat.

## 18. THE CURE OF TWO BLIND MEN AND OF A MUTE DEMONIAC

Matthew 9, 27–34

[27] Now as Jesus was passing on from there, two blind men followed him, crying out and saying, "Have pity on us, Son of David!" [28] And when he had reached the house, the blind men came to him. And Jesus said to them, "Do you believe that I can do this to you?" They answered him, "Yes, Lord." [29] Then he touched their eyes, saying, "Let it be done to you according to your faith." [30] And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" [31] But they went out and spread his fame abroad throughout all that district.

[32] Now as they were going out, behold, there was brought to him a dumb man possessed by a devil. [33] And when the devil had been cast out, the dumb man spoke; and the crowds marvelled, saying, "Never has the like been seen in Israel." [34] But the Pharisees said, "By the prince of devils he casts out devils."

## 19. THE SECOND VISIT TO NAZARETH

[Luke 4, 24]

Matthew 13, 53–58

[53] And it came to pass when Jesus had finished these parables, that he set out from that place. [54] And coming to his own country, he began to teach them in their synagogues, so that they were astonished, and said, "Where did he get this wisdom and these miracles? [55] Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and

Mark 6, 1–6a

[1] And leaving that place, he went into his own country, and his disciples followed him. [2] And when the Sabbath had come, he began to teach in the synagogue. And many, when they heard him, were astonished at his doctrine, saying, "Where did he get all this?" and, "What is this wisdom that is given to him?" and, "What mean such miracles wrought by his hands? [3] Is not this the carpenter, the son

Jude? 56 And his sisters, are they not all with us? Then where did he get all this?"

57 And they took

24 *"But he said, "Amen I say to you, no prophet is acceptable in his own country."*

offense at him. But Jesus said to them, "A prophet is not without honor except in his own country, and in his own house." 58 And because of their unbelief, he did not work many miracles there.

of Mary, the brother of James, Joseph, Jude, and Simon? And are not also his sisters here with us?" And they took offense at him. 4 And Jesus said to them, "A prophet is not without honor except in his own country, and among his own kindred, and in his own house." 5 And he could not work any miracle there, beyond curing a few sick people by laying his hands upon them. 6a And he marvelled because of their unbelief.

## 20. JESUS JOURNEYS THROUGH TOWNS AND VILLAGES OF GALILEE

[Luke 10, 2]

Matthew 9, 35–38

35 And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. 36 But seeing the crowds, he was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest indeed is abundant, but the laborers are few. 38 Pray therefore the Lord of the harvest to send forth laborers into his harvest."

Mark 6, 6b

6b And he made a circuit of the villages, teaching.

2 *And he said to them, "The harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest."*

## 21. THE MISSION OF THE TWELVE APOSTLES

### (a) Their Mission and Special Instructions

Luke 9, 1–5 [10, 4–6. 10–12]

9, 1 Then having summoned the twelve apostles, he gave them power and authority over all the devils, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal the sick. 3 And he said to them,

Matthew 10, 1. 5–15

1 Then having summoned his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity.

5 These twelve Jesus sent forth, having instructed them thus: "Do not go in the direction of the Gentiles, nor enter the towns of Samaritans; 6 but go rather to the lost sheep of the house of Israel. 7 And as you go, preach the message, 'The kingdom of heaven is at hand!' 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils. Freely you have received, freely give.

Mark 6, 7–11

7 And he summoned the Twelve and began to send them forth two by two; and he gave them power over the unclean spirits.

8 And he instructed them

"Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two tunics."

10, 4 "*Carry neither purse, nor wallet, nor sandals, and greet no one on the way.*"

9, 4 "And whatever house you enter, stay there, and do not leave the place."

10, 5 "*Whatever house you enter, first say, 'Peace to this house!'* 6 *And if a son of peace be there, your peace will rest upon him; but if not, it will return to you.*"

9, 5 "And whoever does not receive you—go forth from that town, and shake off even the dust from your feet for a witness against them."

10, 10 "*But whatever town you enter, and they do not receive you—go out into its streets and say,* 11 *'Even the dust from your town that cleaves to us we shake off against you; yet know this, that the kingdom of God is at hand.'* 12 *I say to you, that it will be more tolerable for Sodom in that day than for that town.*"

9 Do not keep gold, or silver, or money in your girdles, 10 no wallet for your journey, nor two tunics, nor sandals, nor staff; for the laborer deserves his living.

11 "And whatever town or village you enter, inquire who in it is worthy; and stay there until you leave. 12 As you enter the house, salute it. 13 If then that house be worthy, your peace will come upon it; but if it be not worthy, let your peace return to you.

14 And whoever does not receive you, or listen to your words—go forth outside that house or town, and shake off the dust from your feet.

15 Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that town."

to take nothing for their journey, but a staff only—no wallet, no bread, no money in their girdle; 9 but to wear sandals, and not to put on two tunics.

10 And he said to them, "Wherever you enter into a house, stay there until you leave the place.

11 And whoever does not receive you, or listen to you—go forth from there, and shake off the dust from your feet for a witness against them."

### (b) Opposition Foretold

[Luke 10, 3; 21, 12–18; 12, 11f]

10, 3 "*Go. Behold I send you forth as lambs in the midst of wolves.*"

21, 12 "*But before all these things they will arrest you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake.* 13 *It shall lead to your bearing witness.* 14 *Resolve therefore in your hearts not to meditate beforehand how you are to make your defense.* 15 *For I myself will give you utterance and wisdom, which all your adversaries will not be able to resist or gainsay.*"

Matthew 10, 16–23; [24, 9–13.]

16 "Behold, I am sending you forth like sheep in the midst of wolves. Be therefore wise as serpents, and guileless as doves. 17 But beware of men; for they will deliver you up to councils, and scourge you in their synagogues, 18 and you will be brought before governors and kings for my sake, for a witness to them and to the Gentiles.

[Mark 13, 9–13]

9 "*But be on your guard. For they will deliver you up to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, for a witness to them.* 10 *And the gospel must first be preached to all the nations.*

12, 11 *"And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious how or wherewith you shall defend yourselves, or what you shall say,* 12 *for the Holy Spirit will teach you in that very hour what you ought to say."*

21, 16 *"But you will be delivered up by your parents and brothers and relatives and friends; and some of you they will put to death.* 17 *And you will be hated by all for my name's sake;* 18 *yet not a hair of your head shall perish."*

19 But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. 20 For it is not you who are speaking, but the Spirit of your Father who speaks through you.

21 And brother will hand over brother to death, and the father his child; children will rise up against parents, and put them to death. 22 And you will be hated by all for my name's sake; but he who has persevered to the end will be saved."

24, 9 *"Then they will deliver you up to tribulation, and will put you to death; and you will be hated by all nations for my name's sake.* 10 *And then many will fall away, and will betray one another, and will hate one another.* 11 *And many false prophets will arise, and will lead many astray.* 12 *And because iniquity will abound, the charity of the many will grow cold.* 13 *But whoever perseveres to the end, he shall be saved."*

10, 23 "When they persecute you in one town, flee to another. Amen I say to you, you will not have gone through the towns of Israel before the Son of Man comes."

11 *And when they lead you away to deliver you up, do not be anxious beforehand what you are to speak; but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit.*

12 *And brother will hand over brother to death, and the father his child; children will rise up against parents, and put them to death.* 13 *And you will be hated by all for my name's sake; but he who has persevered to the end will be saved."*

### (c) The Patient Endurance of Persecution

[Luke 6, 40; 12, 2–9. 49–53; 14, 26f]

6, 40 *"No disciple is above his teacher; but when perfected, everyone will be like his teacher."*

12, 2 *"But there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known.* 3 *For what you have said in darkness will be said in the light; and what you have whispered in the inner chambers will be preached on the housetops.*

4 *"But I say to you, my friends: Do not be afraid of those who kill the body, and after that have nothing more that they can do.* 5 *But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has power to cast into hell.* 6 *Yes, I say to you, be afraid of him. Are not five sparrows sold for two farthings? And yet not one of them is forgotten before God.* 7 *Yes, the very hairs of your head are all numbered. Therefore do not be afraid, you are of more value than many sparrows.*

Matthew 10, 24–39

24 "No disciple is above his teacher, nor is the servant above his master. 25 It is enough for the disciple to be like his teacher, and for the servant to be like his master. If they have called the master of the house Beelzebub, how much more those of his household!

26 "Therefore do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 27 What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops. 28 And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? And yet not one of them will fall to the ground without your Father's leave. 30 But as for you, the very hairs of your head are all numbered. 31 Therefore do not be afraid; you are of more value than many sparrows.

[8] "*And I say to you, everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God.* [9] *But whoever disowns me before men will be disowned before the angels of God.*"

[49] "*I have come to cast fire upon the earth, and what will I but that it be kindled?* [50] *But I have a baptism to be baptized with; and how distressed I am until it is accomplished!* [51] *Do you think that I came to give peace upon the earth? No, I tell you, but division.* [52] *For henceforth in one house five will be divided, three against two, and two against three.* [53] *They will be divided, father against son and son against his father; mother against daughter and daughter against the mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.*"

14. [26] "*If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple.* [27] *And he who does not carry his cross and follow me, cannot be my disciple.*"

[32] "Therefore, everyone who acknowledges me before men, I also will acknowledge him before my Father in heaven. [33] But whoever disowns me before men, I in turn will disown him before my Father in heaven.

[34] "Do not think that I have come to send peace upon the earth; I have come to bring a sword, not peace. [35] For I have come to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; [36] and a man's enemies will be those of his own household.

[37] He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. [38] And he who does not take up his cross and follow me, is not worthy of me. [39] He who finds his life will lose it, and he who loses his life for my sake, will find it."

### (d) The Reward of the Apostles

[Luke 9, 48b]

[48b] "*Whoever receives this little child for my sake, receives me;*

*and whoever receives me, receives him who sent me. For he who is the least among you, he is the greatest.*"

Matthew 10, 40–42

[40] "He who receives you, receives me; and he who receives me, receives him who sent me. [41] He who receives a prophet because he is a prophet shall receive a prophet's reward; and he who receives a just man because he is a just man, shall receive a just man's reward. [42] And whoever gives to one of these little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward."

[Mark 9, 40]

[40] "*For whoever gives you a cup of water to drink in my name, because you are Christ's, amen I say to you, he shall not lose his reward.*"

### (e) The Conclusion

Matthew 11, 1

[1] Now it came to pass when Jesus had finished giving instructions to his twelve disciples, that he passed on from there to teach and preach in their towns.

### (f) The Ministry of the Apostles

Luke 9, 6

[6] And going forth, they went about from village to village, preaching the gospel and working cures everywhere.

Mark 6, 12f

[12] And going forth, they preached that men should repent, [13] and they cast out many devils, and anointed with oil many sick people, and healed them.

## 22. ON THE FEAST OF PURIM

### (a) The Cure at the Pool of Bethsaida

John 5, 1–18

[1] After this there was a feast of the Jews, and Jesus went up to Jerusalem. [2] Now there is at Jerusalem, by the Sheepgate, a pool called in Hebrew Bethsaida, having five porticoes. [3] In these were lying a great multitude of the sick, blind, lame, and those with shrivelled limbs, waiting for the moving of the water. [4] For an angel of the Lord used to come down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

[5] Now a certain man was there who had been thirty-eight years under his infirmity. [6] When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou want to get well?" [7] The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming, another steps down before me." [8] Jesus said to him, "Rise, take up thy pallet and walk." [9] And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath.

[10] The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy pallet." [11] He answered them, "He who made me well said to me, 'Take up thy pallet and walk.'" [12] They asked him then, "Who is the man who said to thee, 'Take up thy pallet and walk'?" [13] But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place.

[14] Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee." [15] The man went away and told the Jews that it was Jesus who had healed him.

[16] And this is why the Jews kept persecuting Jesus, because he was doing these things on the Sabbath. [17] Jesus, however, answered them, "My Father works even until now, and I work." [18] This, then, is why the Jews were seeking the more to put him to death; because he was not only breaking the Sabbath, but was also calling God his own Father, making himself equal to God.

### (b) Christ's Claim to Divinity

John 5, 19–30

[19] In answer therefore Jesus said to them, "Amen, amen, I say to you, the Son can do nothing of himself, but only what he sees the Father doing. For whatever he does, this the Son also does in like manner. [20] For the Father loves the Son, and shows him all that he himself does. And greater works than these he will show him, that you may wonder. [21] For as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. [22] For neither does the Father judge any man, but all judgment he has given to the Son, [23] that all men may honor the Son even as they honor the Father. He who does not honor the Son, does not honor the Father who sent him.

[24] "Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life.

[25] "Amen, amen, I say to you, the hour is coming, and now is here, when the dead shall hear the voice of the Son of God, and those who hear shall live. [26] For as the Father has life in himself, even so he has given to the Son also to have life in himself; [27] and he has granted him power to render judgment, because he is Son of Man. [28] Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. [29] And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment. [30] Of myself I can do nothing. As I hear, I judge; and my judgment is just because I seek not my own will, but the will of him who sent me."

### (c) Justification of Christ's Claims

John 5, 31–47

31 "If I bear witness concerning myself, my witness is not true. 32 There is another who
bears witness concerning me, and I know that the witness that he bears concerning me is
true. 33 You have sent to John, and he has borne witness to the truth. 34 I however do not
receive the witness of man, but I say these things that you may be saved. 35 He was the
lamp, burning and shining; and you desired to rejoice for a while in his light.
36 "The witness, however, that I have is greater than that of John. For the works which
the Father has given me to accomplish, these very works that I do bear witness to me, that
the Father has sent me. 37 And the Father himself, who has sent me, has borne witness
to me. But you have never heard his voice, or seen his face. 38 And you have not his word
abiding in you, since you do not believe him whom he has sent. 39 You search the Scrip-
tures, because in them you think that you have life everlasting. And it is they who bear
witness to me, 40 yet you are not willing to come to me that you may have life.
41 "I do not receive glory from men. 42 But I know that you have not the love of God in
you. 43 I have come in the name of my Father, and you do not receive me. If another
come in his own name, him you will receive. 44 How can you believe who receive glory from
one another, and do not seek the glory which is from the only God? 45 Do not think that I
shall accuse you to the Father. There is one who accuses you, Moses, in whom you hope.
46 For if you believed Moses you would believe me also, for he wrote of me. 47 But if you
do not believe his writings, how will you believe my words?"

## 23. THE DEATH OF JOHN THE BAPTIST

[Luke 3, 19f]

19 *But Herod the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things that Herod had done,* 20 *crowned all this by shutting up John in prison.*

Matthew 14, 3–12

3 For Herod had taken John, and bound him, and put him in prison, because of Herodias, his brother's wife.

4 For John had said to him, "It is not lawful for thee to have her." 5 And he would have liked to put him to death, but he feared the people, because they regarded him as a prophet.

6 But on Herod's birthday, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatever she might ask of him.

8 And she, at her mother's prompting, said, "Give me here on a dish the head of John the Baptist."

Mark 6, 17–29

17 For Herod himself had sent and taken John, and bound him in prison, because of Herodias, his brother Philip's wife, whom he had married. 18 For John had said to Herod, "It is not lawful for thee to have thy brother's wife." 19 But Herodias laid snares for him, and would have liked to put him to death, but she could not. 20 For Herod feared John, knowing that he was a just and holy man, and protected him; and when he heard him talk, he did many things, and he liked to hear him.

21 And a favorable day came when Herod on his birthday gave a banquet to the officials, tribunes and chief men of Galilee. 22 And Herodias' own daughter having come in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask of me what thou willest, and I will give it to thee." 23 And he swore to her, "Whatever thou dost ask, I will give thee, even though it be the half of my kingdom." 24 And she went out and said to her mother, "What am I to ask for?" And she said, "The head of John the Baptist." 25 And she came in

[9] And grieved as he was, the king, because of his oath and his guests, commanded it to be given.

[10] And he sent and had John beheaded in the prison. [11] And his head was brought on a dish and given to the girl, and she carried it to her mother. [12] And his disciples came and took away his body, and buried it. And they went and told Jesus.

at once with haste to the king, and asked, saying, "I want thee right away to give me on a dish the head of John the Baptist." [26] And grieved as he was, the king, because of his oath and his guests, was unwilling to displease her. [27] But sending an executioner, he commanded that his head be brought on a dish. Then he beheaded him in the prison, [28] and brought his head on a dish, and gave it to the girl; and the girl gave it to her mother. [29] And his disciples, hearing of it, came and took away his body, and laid it in a tomb.

## 24. THE ATTITUDE OF HEROD ANTIPAS TO CHRIST

### Luke 9, 7–9

[7] Now Herod the tetrarch heard of all that was being done by him and was much perplexed, because it was said [8] by some, "John has risen from the dead"; and by some, "Elias has appeared"; and by others, "One of the prophets of old has risen again." [9] But Herod said, "John I beheaded; but who is this about whom I hear such things?" And he endeavored to see him.

### Matthew 14, 1f

[1] At that time Herod the tetrarch heard about the fame of Jesus, [2] and he said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are working through him."

### Mark 6, 14–16

[14] And King Herod heard of him, for his name had become well known; and he kept saying, "John the Baptist has risen from the dead, and that is why miraculous powers are working through him." [15] But others were saying, "It is Elias." But others were saying, "It is a prophet, like one of the prophets." [16] But when Herod heard of this, he said, "It is John whom I beheaded; he has risen from the dead."

## 25. THE RETURN OF THE APOSTLES

### Luke 9, 10a

[10a] And the apostles on their return reported to him all that they had done.

### Mark 6, 30

[30] And the apostles gathered together to meet Jesus and reported to him all that they had done and taught.

## 26. THE FIRST MULTIPLICATION OF LOAVES

### Luke 9, 10b–17

[10b] And taking them with him, he withdrew apart to a desert place, which belongs to Bethsaida. [11] But the crowds on learning it followed him.

### Matthew 14, 13–21

[13] When Jesus heard this, he withdrew by boat to a desert place apart; but the crowds heard of it and followed him on foot from the towns.

### Mark 6, 31–44

[31] And he said to them, "Come apart into a desert place and rest a while." For there were many coming and going, and they had no leisure even to eat. [32] And they got into the boat and went off to a desert place apart. [33] And many saw them leaving and recognized them; and they hurried to the place on foot from

### John 6, 1–15

[1] After this Jesus went away to the other side of the sea of Galilee, which is that of Tiberias. [2] And there followed him a great crowd,

And he welcomed them, and spoke to them of the kingdom of God, and those in need of cure he healed.

[12] Now the day began to decline; and the Twelve came up and said to him, "Send the crowds away, so that they may go into the villages and farms roundabout and find lodging and provisions, for we are in a desert place here."
[13] But he said to them, "You yourselves give them some food." And they said, "We have not more than five loaves and two fishes, unless we are to go and buy food for all this crowd." [14] For there were about five thousand men present.

Then he said to his disciples, "Make them recline in groups of fifties."
[15] And they did so, and made them all recline.
[16] And he took the five loaves and the two fishes, and looking up to heaven, blessed them and broke the loaves, and gave them to his disciples to set before the crowds.
[17] And all ate and were

[14] And when he landed, he saw a large crowd, and out of compassion for them he cured their sick.

[15] Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food."

[16] But Jesus said to them, "They do not need to go away; you yourselves give them some food." [17] They answered him, "We have here only five loaves and two fishes." [18] He said to them, "Bring them here to me."

[19] And when he had ordered the crowd to recline on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowds.
[20] And all ate and were satisfied; and they gathered up what was left

all the towns, and got there ahead of them.

[34] And when he landed, Jesus saw a large crowd, and had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things.

[35] Now when the day was far spent, his disciples came, saying, "This is a desert place and the hour is already late; [36] send them away, so that they may go to the farms and villages round about and buy themselves food to eat."

[37] But he answered and said to them, "You yourselves give them some food." And they said to him, "Are we to go and buy two hundred denarii worth of bread and give them to eat?" [38] And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fishes."

[39] And he ordered them to make all the people recline in groups on the green grass. [40] And they reclined in groups of hundreds and of fifties.
[41] And he took the five loaves and the two fishes and, looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the people; and the two

because they were witnessing the signs he worked on those who were sick.

[3] Jesus therefore went up the mountain, and was sitting there with his disciples.
[4] Now the Passover, the feast of the Jews, was near.

[5] When, therefore, Jesus had lifted up his eyes and seen that a very great crowd had come to him, he said to Philip, "Whence shall we buy bread that these may eat?"
[6] But he said this to try him, for he himself knew what he would do.

[7] Philip answered him, "Two hundred denarii worth of bread is not enough for them, that each one may receive a little." [8] One of his disciples, Andrew, the brother of Simon Peter, said to him, [9] "There is a young boy here who has five barley loaves and two fishes; but what are these among so many?"
[10] Jesus then said, "Make the people recline."

Now there was much grass in the place. The men therefore reclined, in number about five thousand. [11] Jesus then took the loaves, and when he had given thanks, distributed them to those reclining; and likewise the fishes, as much as they wished. [12] But when

satisfied; and what was left over to them was gathered up, twelve baskets of fragments.

over, twelve baskets full of fragments. 21 Now the number of those who had eaten was five thousand men, without counting women and children.

fishes he divided among them all. 42 And all ate and were satisfied; 43 and they gathered up what was left over, twelve baskets full of fragments, besides what was left over of the fishes. 44 Now those who had eaten were five thousand men.

they were filled, he said to his disciples, "Gather the fragments that are left over, lest they be wasted." 13 They therefore gathered them up; and they filled twelve baskets with the fragments of the five barley loaves left over by those who had eaten.

14 When the people, therefore, had seen the sign which Jesus had worked, they said, "This is indeed the Prophet who is to come into the world." 15 So when Jesus perceived that they would come to take him by force and make him king, he fled again to the mountain, himself alone.

## 27. JESUS AND PETER WALK ON THE WATERS

### Matthew 14, 22–33

22 And immediately afterwards he made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. 23 And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone, 24 but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. 25 But in the fourth watch of the night he came to them, walking upon the sea. 26 And they, seeing him walking upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear. 27 Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid."

28 But Peter answered him and said, "Lord, if it is thou, bid me come to thee over the water." 29 And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. 30 But when he saw the strong wind, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" 31 And

### Mark 6, 45–52

45 And immediately afterwards he made his disciples get into the boat and cross the sea ahead of him to Bethsaida, while he himself dismissed the crowd. 46 And when he had dismissed them, he went away to the mountain to pray. 47 And when it was late, the ship was in the midst of the sea, and he alone on the land. 48 And seeing them straining at the oars, for the wind was against them, about the fourth watch of the night he came to them, walking upon the sea, and he would have passed by them. 49 But they, seeing him walking upon the sea, thought it was a ghost, and cried out. 50 For they all saw him, and were troubled. Then he immediately spoke to them, and said to them, "Take courage; it is I, do not be afraid."

### John 6, 16–21

16 Now when evening had come, his disciples went down to the sea. 17 And getting into a boat, they went across the sea towards Capharnaum. And it was already dark, but Jesus had not come to them. 18 Now the sea was rising, because a strong wind was blowing. 19 But after they had rowed some twenty-five or thirty stadia, they beheld Jesus walking upon the sea, and drawing near to the boat; and they were frightened. 20 But he said to them, "It is I, do not be afraid."

Jesus at once stretched forth his hand and took hold of him, saying to him, "O thou of little faith, why didst thou doubt?" [32] And when they got into the boat, the wind fell. [33] But they who were in the boat came and worshipped him, saying, "Truly thou art the Son of God."

[51] And he got into the boat with them, and the wind fell. And they were utterly beside themselves with astonishment, [52] for they had not understood about the loaves, because their heart was blinded.

[21] They desired therefore to take him into the boat; and immediately the boat was at the land towards which they were going.

## 28. MIRACULOUS CURES AT GENESARETH

### Matthew 14, 34–36

[34] And crossing over, they came to the land at Genesar. [35] And the men of that place, having recognized him, sent into that whole country, and brought to him all the sick,

[36] and they entreated him to let them touch but the tassel of his cloak; and all who touched it were saved.

### Mark 6, 53–56

[53] And crossing over, they came to the land at Genesareth and moored the boat. [54] And when they had gotten out of the boat, the people at once recognized him; [55] and they hurried through that whole country, and began to bring the sick on their pallets, wherever they heard he was. [56] And wherever he went, into village or farm or town, they laid the sick in the market places, and entreated him to let them touch but the tassel of his cloak; and as many as touched him were saved.

## 29. THE DISCOURSE ON THE EUCHARIST

### John 6, 22–72

[22] The next day, the crowd which had remained on the other side of the sea observed that there had been but one boat at that place, and that Jesus had not gone into the boat with his disciples, but that his disciples had departed alone. [23] But other boats from Tiberias came near the place where they had eaten the bread, when the Lord gave thanks. [24] When therefore the crowd perceived that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capharnaum, seeking Jesus. [25] And when they had found him on the other side of the sea, they said to him, "Rabbi, when didst thou come here?"

[26] Jesus answered them and said, "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled. [27] Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon him the Father, God himself, has set his seal."

[28] They said therefore to him, "What are we to do in order that we may perform the works of God?" [29] In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." [30] They said therefore to him, "What sign, then, dost thou, that we may see and believe thee? What work dost thou perform? [31] Our fathers ate the manna in the desert, even as it is written,

'Bread from heaven he gave them to eat.' "

[32] Jesus then said to them, "Amen, amen, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. [33] For the bread of God is that which comes down from heaven and gives life to the world."

[34] They said therefore to him, "Lord, give us always this bread."

[35] But Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. [36] But I have told you that you have seen me and you do not believe. [37] All that the Father gives to me shall come to me, and him who comes to me I will not cast out. [38] For I have come down from heaven, not to do my own will, but the will of him who sent me. [39] Now this is the will of him who sent me, the Father, that I should lose nothing of what he has given me, but that I should raise it up

on the last day. [40] For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, shall have everlasting life, and I will raise him up on the last day."

[41] The Jews therefore murmured about him because he had said, "I am the bread that has come down from heaven." [42] And they kept saying, "Is this not Jesus the son of Joseph, whose father and mother we know? How, then, does he say, 'I have come down from heaven'?"

[43] In answer therefore Jesus said to them, "Do not murmur among yourselves. [44] No one can come to me unless the Father who sent me draw him, and I will raise him up on the last day. [45] It is written in the prophets,

'And they all shall be taught of God.'

Everyone who has listened to the Father, and has learned, comes to me; [46] not that anyone has seen the Father except him who is from God, he has seen the Father. [47] Amen, amen, I say to you, he who believes in me has life everlasting.

[48] "I am the bread of life. [49] Your fathers ate the manna in the desert, and have died. [50] This is the bread that comes down from heaven, so that if anyone eat of it he will not die. [51] I am the living bread that has come down from heaven. [52] If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

[53] The Jews on that account argued with one another, saying, "How can this man give us his flesh to eat?"

[54] Jesus therefore said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. [55] He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. [56] For my flesh is food indeed, and my blood is drink indeed. [57] He who eats my flesh, and drinks my blood, abides in me and I in him. [58] As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. [59] This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever."

[60] These things he said when teaching in the synagogue at Capharnaum.

[61] Many of his disciples therefore, when they heard this, said, "This is a hard saying. Who can listen to it?" [62] But Jesus, knowing in himself that his disciples were murmuring at this, said to them, "Does this scandalize you? [63] What then if you should see the Son of Man ascending where he was before? [64] It is the spirit that gives life; the flesh profits nothing. The words that I have spoken to you are spirit and life. [65] But there are some among you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him.

[66] And he said, "This is why I have said to you, 'No one can come to me unless he is enabled to do so by my Father.' " [67] From this time many of his disciples turned back and no longer went about with him.

[68] Jesus therefore said to the Twelve, "Do you also wish to go away?" [69] Simon Peter therefore answered, "Lord, to whom shall we go? Thou hast words of everlasting life, [70] and we have come to believe and to know that thou art the Christ, the Son of God."

[71] Jesus answered them, "Have I not chosen you, the Twelve? [72] Yet one of you is a devil." Now he was speaking of Judas Iscariot, the son of Simon; for he it was, though one of the Twelve, who was to betray him.

## Section D. THE EVENTS BETWEEN THE THIRD AND FOURTH PASSOVERS

### 1. JESUS GOES ABOUT IN GALILEE

John 7, 1

[1] Now after these things Jesus went about in Galilee, for he did not wish to go about Judea because the Jews were seeking to put him to death.

## 2. THE TRADITIONS OF THE PHARISEES

### Matthew 15, 1–20

1 Then Scribes and Pharisees from Jerusalem, came
to him, saying, 2 "Why do thy disciples transgress
the tradition of the ancients? For they do not
wash their hands when they take food." 3 But he
answered and said to them, "Why do you too
transgress the commandment of God because of
your tradition? 4 For God said, 'Honor thy father
and thy mother'; and, 'Let him who curses father
or mother be put to death.' 5 But you say, 'Who-
ever shall say to his father or mother, "Any sup-
port thou mightest have had from me is dedicated to
God," 6 does not have to honor his father or his
mother.' So you have made void the commandment
of God by your tradition. 7 Hypocrites, well did
Isaias prophesy of you, saying,

8 'This people honors me with their lips,
but their heart is far from me;

9 But in vain do they worship me,
teaching for doctrines precepts of men.' "

10 Then he called the crowd to him, and said to them,
"Hear, and understand. 11 What goes into the mouth
does not defile a man; but that which comes out of the
mouth, that defiles a man." 12 Then his disciples came
up and said to him, "Dost thou know that the Phari-
sees have taken offense at hearing this saying?" 13 But
he answered and said, "Every plant that my heavenly
Father has not planted will be rooted up. 14 Let them
alone; blind guides they are of blind men. But if
a blind man guide a blind man, both fall into a pit."

### Mark 7, 1–23

1 And the Pharisees and some of the Scribes who had
come from Jerusalem gathered about him. 2 And
when they saw that some of his disciples were eating
bread with defiled (that is, unwashed) hands, they
found fault. 3 For the Pharisees and all the Jews do
not eat without frequent washing of hands, holding
the tradition of the ancients. 4 And when they come
from the market, they do not eat without washing
first. And there have been handed down to them
many other things to observe: washing of cups and
pots, and brazen vessels and beds. 5 So the Pharisees
and Scribes asked him, "Why do not thy disciples
walk according to the tradition of the ancients, in-
stead of eating bread with defiled hands?" 6 But
answering he said to them,

"Well did Isaias prophesy of you hypocrites, as it is
written,

'This people honors me with their lips,
but their heart is far from me;

7 But in vain do they worship me,
teaching for doctrines precepts of men.'

8 For, letting go the commandment of God, you hold
fast the tradition of men, the washing of pots and of
cups; and many other things you do like to these."
9 And he said to them, "Well do you nullify the
commandment of God, that you may keep your own
tradition! 10 For Moses said, 'Honor thy father and
thy mother'; and, 'Let him who curses father or
mother be put to death.' 11 But you say, 'Let a man
say to his father or his mother, "Any support thou
mightest have had from me is Corban" ' (that is, given
to God). 12 And you do not allow him to do anything
further for his father or mother. 13 You make void
the commandment of God by your tradition, which
you have handed down; and many suchlike things
you do."
14 Then he called the crowd to him again, and said
to them, "Hear me, all of you, and understand.
15 There is nothing outside a man that, entering into
him, can defile him; but the things that come out of
a man, these are what defile a man. 16 If anyone has
ears to hear, let him hear."

15 But Peter spoke to him, saying, "Explain to us
this parable." 16 And he said, "Are you also even yet
without understanding? 17 Do you not realize that
whatever enters the mouth passes into the belly and is
cast out into the drain? 18 But the things that pro-
ceed out of the mouth come from the heart, and it is
they that defile a man.

19 For out of the heart come evil thoughts, murders,
adulteries, immorality, thefts, false witness, blasphe-
mies. 20 These are the things that defile a man; but
to eat with unwashed hands does not defile a man."

17 And when he had entered the house away from
the crowd, his disciples began to ask him about the
parable. 18 And he said to them, "Are you also, then,
without understanding? Do you not realize that
nothing from outside, by entering a man, can defile
him? 19 For it does not enter his heart, but his belly,
and passes out into the drain." Thus he declared all
foods clean. 20 "And," he said, "the things that come
out of a man are what defile a man. 21 For from with-
in, out of the heart of men, come evil thoughts, adul-
teries, immorality, murders, 22 thefts, covetousness,
wickedness, deceit, shamelessness, jealousy, blas-
phemy, pride, foolishness. 23 All these evil things
come from within, and defile a man."

## 3. JESUS HEALS THE DAUGHTER OF THE SYROPHOENICIAN WOMAN

### Matthew 15, 21–28

21 And going away from there, Jesus retired to the
district of Tyre and Sidon. 22 And behold, a Canaan-
ite woman came out of that territory and cried, say-
ing to him, "Have pity on me, O Lord, Son of
David! My daughter is sorely beset by a devil."
23 He answered her not a word. And his disciples
came up and besought him, saying, "Send her away,
for she is crying after us." 24 But he answered and
said, "I was not sent except to the lost sheep of the
house of Israel." 25 But she came and worshipped
him, saying, "Lord, help me!" 26 He said in answer,
"It is not fair to take the children's bread and to cast
it to the dogs." 27 But she said, "Yes, Lord; for even
the dogs eat of the crumbs that fall from their masters'
table." 28 Then Jesus answered and said to her, "O
woman, great is thy faith! Let it be done to thee as
thou wilt." And her daughter was healed from that
moment.

### Mark 7, 24–30

24 And he arose and departed from there for the
district of Tyre and Sidon. And he entered a house,
and wanted no one to know it, but he could not keep it
secret. 25 For immediately a woman, whose little
daughter had an unclean spirit, on hearing of him,
came in and fell down at his feet. 26 Now the woman
was a Gentile, a Syrophœnician by birth. And she
besought him to cast the devil out of her daughter.

27 But he said to her, "Let the children first have their
fill, for it is not fair to take the children's bread and to
cast it to the dogs." 28 But she answered and said to
him, "Yes, Lord; for even the dogs under the table
eat of the children's crumbs." 29 And he said to her,
"Because of this answer, go thy way; the devil has
gone out of thy daughter." 30 And when she went to
her house, she found the girl lying upon the bed, and
the devil gone.

## 4. RETURN TO THE SEA OF GALILEE; THE CURE OF THE DEAF-MUTE AND OTHERS

### Matthew 15, 29–31

29 And when Jesus had departed from there, he went
along the sea of Galilee; and he went up the moun-
tain and sat there.

30 And great crowds came to him, bringing with them
the dumb, the blind, the lame, the maimed, and many
others; and they set them down at his feet, and he
cured them; 31 so that the crowds marvelled to see the
dumb speak, the lame walk, and the blind see. And
they glorified the God of Israel.

### Mark 7, 31–37

31 And departing again from the district of Tyre, he
came by way of Sidon to the sea of Galilee, through
the midst of the district of Decapolis. 32 And they
brought to him one deaf and dumb, and entreated him
to lay his hand upon him. 33 And taking him aside
from the crowd, he put his fingers into the man's ears,
and spitting, he touched his tongue. 34 And looking
up to heaven, he sighed, and said to him, "Ephpheta,"
that is, "Be thou opened." 35 And his ears were at
once opened, and the bond of his tongue was loosed,
and he began to speak correctly. 36 And he charged
them to tell no one. But the more he charged them,
so much the more did they continue to publish it.
37 And so much the more did they wonder, saying,
"He has done all things well. He has made both the
deaf to hear and the dumb to speak."

## 5. THE SECOND MULTIPLICATION OF LOAVES

### Matthew 15, 32–39

32 Then Jesus called together his disciples and said, "I have compassion on the crowd, for they have now been with me three days, and have nothing to eat; and I am unwilling to send them away fasting, lest they faint on the way."

33 And the disciples said to him, "Where then are we to get, in a desert, enough loaves to satisfy so great a crowd?" 34 And Jesus said to them, "How many loaves have you?" And they said, "Seven, and a few little fishes."

35 And he bade the crowd recline on the ground. 36 Then taking the seven loaves and the fishes, he gave thanks, broke them and gave them to his disciples, and the disciples gave them to the crowd.

37 And they all ate and were satisfied; and they took up what was left of the fragments, seven baskets full. 38 Now those who had eaten were four thousand men, apart from children and women. 39 When he had dismissed the crowd, he got into the boat, and came into the district of Magedan.

### Mark 8, 1–10

1 In those days when again there was a great crowd, and they had nothing to eat, he called his disciples together and said to them, 2 "I have compassion on the crowd, for behold, they have now been with me three days, and have nothing to eat; 3 and if I send them away to their homes fasting, they will faint on the way, for some of them have come from a distance." 4 And his disciples answered him, "How will anyone be able to satisfy these with bread, here in a desert?" 5 And he asked them, "How many loaves have you?" And they said, "Seven."

6 And he bade the crowd recline on the ground. Then taking the seven loaves, he gave thanks, broke them and gave them to his disciples to distribute; and they set them before the crowd. 7 And they had a few little fishes; and he blessed them, and ordered them to be distributed. 8 And they ate and were satisfied; and they took up what was left of the fragments, seven baskets. 9 Now those who had eaten were about four thousand. And he dismissed them. 10 And immediately getting into the boat with his disciples, he came into the district of Dalmanutha.

## 6. THE PHARISEES AND SADDUCEES DEMAND A SIGN FROM HEAVEN

### [Luke 12, 54–56; 11, 16. 29f]

12, 54 *And he said also to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming,' and so it comes to pass.* 55 *And when you see the south wind blow, you say, 'There will be a scorching heat,' and so it comes to pass.* 56 *You hypocrites! you know how to judge the face of the sky and of the earth; but how is it that you do not judge this time?"*

11, 16 *But others, to test him, demanded from him a sign from heaven.*

11, 29 *And as the crowds were gathering together, he began to say, "This generation is an evil generation: it demands a sign, and no sign shall be given it but the sign of Jonas.*

30 *For even as Jonas was a sign to the Ninevites, so will also the Son of Man be to this generation."*

### Matthew 16, 1–4; [12, 38–40]

16, 1 And the Pharisees and Sadducees came to him to test him, and they asked him to show them a sign from heaven. 2 But answering them he said, "When it is evening you say, 'The weather will be fair, for the sky is red.' 3 And in the morning you say, 'It will be stormy today, for the sky is red and lowering.' 4 You know then how to read the face of the sky, but cannot read the signs of the times! An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas." And he left them and went away.

12, 38 *Then certain of the Scribes and Pharisees answered him, saying, "Master, we would see a sign from thee."* 39 *But he answered and said to them, "An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas the prophet.* 40 *For even as Jonas was in the belly of the fish three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth."*

### Mark 8, 11–13

11 And the Pharisees came forth, and began to dispute with him, demanding from him a sign from heaven, to test him.

12 And sighing deeply in spirit, he said,

"Why does this generation demand a sign? Amen I say to you, a sign shall not be given to this generation."

13 And he left them, and getting back into the boat, crossed the sea.

## 7. WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES

[Luke 12, 1b]

1b "*Beware of the leaven of the Pharisees, which is hypocrisy.*"

Matthew 16, 5–12

5 And when his disciples crossed the sea, they found that they had forgotten to bring bread. 6 And he said to them, "Take heed and beware of the leaven of the Pharisees and Sadducees!" 7 But they began to argue among themselves, saying, "We have brought no bread." 8 But Jesus knowing this, said, "You of little faith, why do you argue among yourselves that you have no bread? 9 Do you not yet understand, nor remember the five loaves among five thousand men, and how many baskets you took up? 10 Nor the seven loaves among four thousand, and how many large baskets you took up? 11 Why do you not understand that it was not of bread I said to you, 'Beware of the leaven of the Pharisees and Sadducees'?" 12 Then they understood that he bade them beware not of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Mark 8, 14–21

14 And they had forgotten to bring bread, and they had but one loaf with them in the boat. 15 And he began to charge them, saying, "Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod!" 16 And they began to argue among themselves, saying, "We have no bread." 17 But Jesus knowing this, said to them, "Why do you argue that you have no bread? Do you not yet perceive, nor understand? Is your heart still blinded? 18 Though you have eyes do you not see, and though you have ears do you not hear? And do you not remember? 19 When I broke the five loaves among five thousand, how many baskets full of fragments did you take up?" They said to him, "Twelve." 20 "And when I broke the seven loaves among four thousand, how many large baskets of fragments did you take up?" They said, "Seven." 21 And he said to them, "How is it that you do not yet understand?"

## 8. JESUS HEALS A BLIND MAN AT BETHSAIDA

Mark 8, 22–26

22 And they came to Bethsaida and they brought him a blind man and entreated him to touch him. 23 And taking the blind man by the hand, he led him forth outside the village; and applying spittle to his eyes, he laid his hands upon him, and asked him if he saw anything. 24 And the man looked up, and said, "I see men as though they were trees, but walking about." 25 Then again he laid his hands upon the man's eyes, and he began to see, and was restored so that he saw all things plainly. 26 And he sent him to his house, saying, "Go to thy house, and if thou enter the village, tell nobody."

## 9. PETER'S CONFESSION AND REWARD

Luke 9, 18–21

18 And it came to pass as he was praying by himself, that his disciples also were with him, and he asked them, saying, "Who do the crowds say that I am?" 19 And they answered and said, "John the Baptist; and others, Elias; and others, that one of the ancient prophets has risen again."

20 And he said to them, "But who do you say that I am?" Simon Peter answered and said, "The Christ of God."

Matthew 16, 13–20

13 Now Jesus, having come into the district of Cæsarea Philippi, began to ask his disciples, saying, "Who do men say the Son of Man is?" 14 But they said, "Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17 Then Jesus answered and said, "Blessed

Mark 8, 27–30

27 And Jesus and his disciples went out into the villages of Cæsarea Philippi; and on the way he asked his disciples, saying to them, "Who do men say that I am?" 28 They answered him, saying, "John the Baptist; others, Elias; and others, one of the prophets." 29 Then he said to them, "But who do you say that I am?" Peter answered and said to him, "Thou art the Christ."

art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. 18 And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. 19 And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." 20 Then he strictly charged his disciples to tell no one that he was Jesus the Christ.

powers of death

21 But he strictly charged them, and commanded them not to tell this to anyone.

30 And he strictly charged them to say nothing about him to anyone.

## 10. THE FIRST PREDICTION OF THE PASSION AND RESURRECTION

### Luke 9, 22

22 Saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and Scribes, and be put to death, and on the third day rise again."

### Matthew 16, 21–23

21 From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and Scribes and chief priests, and be put to death, and on the third day rise again. 22 And Peter taking him aside, began to chide him, saying, "Far be it from thee, O Lord; this will never happen to thee." 23 He turned and said to Peter, "Get behind me, satan, thou art a scandal to me; for thou dost not mind the things of God, but those of men."

### Mark 8, 31–33

31 And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and Scribes, and be put to death, and after three days rise again. 32 And what he said he spoke openly. And Peter taking him aside, began to chide him. 33 But he, turning and seeing his disciples, rebuked Peter, saying, "Get behind me, satan, for thou dost not mind the things of God, but those of men."

## 11. THE DOCTRINE OF THE CROSS

### Luke 9, 23–27

23 And he said to all, "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he who would save his life will lose it; but he who loses his life for my sake will save it. 25 For what does it profit a man, if he gain the whole world, but ruin or lose himself?

26 For whoever is ashamed of me and my words,
of him will the Son of Man be ashamed when he comes
in his glory and that of the Father and of the holy angels. 27 But I

### Matthew 16, 24–28

24 Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. 25 For he who would save his life will lose it; but he who loses his life for my sake will find it. 26 For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?

27 For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his

### Mark 8, 34–39

34 And calling the crowd together with his disciples, he said to them, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. 35 For he who would save his life will lose it; but he who loses his life for my sake and for the gospel's sake will save it. 36 For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? 37 Or what will a man give in exchange for his soul? 38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." 39 And he said to them, "Amen I say to

say to you truly, there are some of those standing here who will not taste death, till they have seen the kingdom of God."

conduct. [28] Amen I say to you, there are some of those standing here who will not taste death, till they have seen the Son of Man coming in his kingdom."

you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

## 12. THE TRANSFIGURATION

### Luke 9, 28–36

[28] Now it came to pass about eight days after these words, that he took Peter, James and John and went up the mountain to pray. [29] And as he prayed, the appearance of his countenance was changed, and his raiment became a radiant white. [30] And behold, two men were talking with him. And these were Moses and Elias, [31] who, appearing in glory, spoke of his death, which he was about to fulfill in Jerusalem.

[32] Now Peter and his companions were heavy with sleep. But when they were fully awake, they saw his glory and the two men who were standing with him. [33] And it came to pass as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias," not knowing what he said. [34] But as he was speaking thus, there came a cloud and overshadowed them; and they were afraid as they entered the cloud. [35] And there came a voice out of the cloud, saying, "This is my beloved Son; hear him."

[36] And after the voice had passed, Jesus was found alone. And they kept silence and told no one at that time any of these things that they had seen.

### Matthew 17, 1–8

[1] Now after six days Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, [2] and was transfigured before them. And his face shone as the sun, and his garments became white as snow.

[3] And behold, there appeared to them Moses and Elias talking together with him.

[4] Then Peter addressed Jesus, saying, "Lord, it is good for us to be here. If thou wilt, let us set up three tents here, one for thee, one for Moses, and one for Elias." [5] As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear him."

[6] And on hearing it the disciples fell on their faces and were exceedingly afraid. [7] And Jesus came near and touched them, and said to them, "Arise, and do not be afraid."

[8] But lifting up their eyes, they saw no one but Jesus only.

### Mark 9, 1–7

[1] Now after six days Jesus took Peter, James and John, and led them up a high mountain off by themselves, and was transfigured before them. [2] And his garments became shining, exceedingly white as snow, as no fuller on earth can whiten.

[3] And there appeared to them Elias with Moses, and they were talking with Jesus.

[4] And Peter addressed Jesus, saying, "Rabbi, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias." [5] For he did not know what to say, for they were struck with fear. [6] And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, "This is my beloved Son; hear him." [7] And suddenly looking round, they no longer saw anyone with them but Jesus only.

## 13. ON THE COMING OF ELIAS

### Matthew 17, 9–13

[9] And as they were coming down from the mountain, Jesus cautioned them, saying, "Tell the vision to

### Mark 9, 8–12

[8] And as they were coming down from the mountain, he cautioned them to tell no one what they had

no one, till the Son of Man has risen from the dead." [10] And the disciples asked him, saying, "Why then do the Scribes say that Elias must come first?" [11] But he answered and said, "Elias indeed is to come and will restore all things. [12] But I say to you that Elias has come already, and they did not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hands." [13] Then the disciples understood that he had spoken to them of John the Baptist.

seen, except when the Son of Man should have risen from the dead. [9] And they kept what he said to themselves, discussing with one another what the words, "When he shall have risen from the dead," might mean. [10] And they asked him, saying, "Why then do the Pharisees and Scribes say that Elias must come first?" [11] But he answered and said to them, "Elias is to come first and will restore all things. But how then is it written of the Son of Man, that he should suffer many things and be despised? [12] But I say to you that Elias has come, and they did to him whatever they wished, as it is written of him."

## 14. THE CURE OF A LUNATIC BOY POSSESSED BY THE DEVIL

### Luke 9, 37–44a

[37] Now it came to pass on the following day, when they came down from the mountain, that a large crowd met him.

[38] And behold, a man from the crowd cried out, saying, "Master, I pray thee to look at my son, for he is my only child; [39] and behold, a spirit seizes him and he suddenly cries out; and it throws him down and convulses him so that he foams, and bruising him sorely, it scarcely leaves him. [40] And I prayed thy disciples to cast it out, but they could not."

[41] But Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you and put up with you? Bring thy son here to me." [42] And as he was yet coming near, the devil cast him down and threw him into convulsions.

### Matthew 17, 14–20

[14] And when he had come to the crowd,

a man approached him and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. [15] And I brought him to thy disciples, but they could not cure him."

[16] Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me."

### Mark 9, 13–28

[13] And on coming to his disciples, he saw a great crowd around them, and the Scribes arguing with them. [14] And immediately all the crowd, on seeing him, were amazed and struck with fear, and running up, began to greet him. [15] And he asked them, "What are you arguing about among yourselves?" [16] And one of the crowd answering, said,

"Master, I have brought to thee my son, who has a dumb spirit; [17] and wherever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told thy disciples to cast it out, but they could not."

[18] And he answered and said to them, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me." [19] And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy into convulsions, and he fell down on the ground, and rolled about foaming at the mouth. [20] So he asked his father, "How long is it since this has come upon him?" And he said, "From his infancy. [21] Oftentimes it has thrown him into the fire and into the waters to destroy him. But if thou canst do anything, have compassion on us and help us." [22] But Jesus said to him, "If thou canst believe, all things are possible to him who believes." [23] At once the father of the boy cried out, and said with tears, "I do believe; help my unbelief."

43 But Jesus rebuked the unclean spirit and healed the boy, and restored him to his father. 43a And all were astounded at the majesty of God.

17 And Jesus rebuked him; and the devil went out of him; and from that moment the boy was cured.

24 Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, "Thou deaf and dumb spirit, I command thee, go out of him and enter him no more." 25 And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, "He is dead." 26 But Jesus took him by the hand, and raised him and he stood up.

18 Then the disciples came to Jesus privately and said, "Why could not we cast it out?" 19 He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Remove from here'; and it will remove. And nothing will be impossible to you. 20 But this kind can only be cast out by prayer and fasting."

27 And when he had come into the house, his disciples asked him privately, "Why could not we cast it out?" 28 And he said to them, "This kind can be cast out in no way except by prayer and fasting."

## 15. THE SECOND PREDICTION OF THE PASSION AND RESURRECTION

### Luke 9, 44b–45

44b But while all were marvelling at all the things that he was doing, he said to his disciples, "Store up these words in your minds: the Son of Man is to be betrayed into the hands of men." 45 But they did not understand this saying, and it was hidden from them, that they might not perceive it; and they were afraid to ask him about this saying.

### Matthew 17, 21f

21 Now while they were gathering together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, 22 and they will kill him; and on the third day he will rise again." And they were exceedingly sorry.

### Mark 9, 29–31

29 And leaving that place, they were passing through Galilee, and he did not wish anyone to know it. 30 For he was teaching his disciples, and saying to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day." 31 But they did not understand the saying, and were afraid to ask him.

## 16. AT CAPHARNAUM: THE STATER IN THE MOUTH OF THE FISH

### Matthew 17, 23–26

23 And when they had come to Capharnaum, those who were collecting the didrachma came to Peter, and said, "Does your Master not pay the didrachma?" 24 He said, "Yes." But when he had entered the house, Jesus spoke first, saying, "What dost thou think, Simon? From whom do the kings of the earth receive tribute or customs; from their own sons, or from others?" 25 And he said, "From others." Jesus said to him, "The sons then are exempt. 26 But that we may not give offense to them, go to the sea and cast a hook, and take the first fish that comes up. And opening its mouth thou wilt find a stater; take that and give it to them for me and for thee."

## 17. AT CAPHARNAUM: VARIOUS ADMONITIONS

### (a) On Humility

Luke 9, 46–48

Matthew 18, 1–5; [23, 11]

Mark 9, 32–36

18, [1] At that hour the disciples came to Jesus, saying,

[32] And they came to Capharnaum. When he was at home, he asked them, "What were you arguing about on the way?" [33] But they kept silence, for on the way they had discussed with one another which of them was the greatest. [34] And sitting down, he called the Twelve and said to them, "If any man wishes to be first, he shall be last of all, and servant of all." [35] And he took a little child, and set it in the midst of them, and taking it into his arms, he said to them,

[46] Now a discussion arose among them, which of them was the greatest.

"Who then is greatest in the kingdom of heaven?"

23, [11] "*He who is greatest among you shall be your servant.*"

[47] But Jesus, knowing the reasoning of their heart, took a little child and set it beside him, [48] and said to them,

18, [2] And Jesus called a little child to him, set it in the midst of them, [3] and said, "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. [4] Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven. [5] "And whoever receives one such little child for my sake, receives me."

"Whoever receives this little child for my sake, receives me; and whoever receives me, receives him who sent me. For he who is the least among you, he is the greatest."

[36] "Whoever receives one such little child for my sake, receives me; and whoever receives me, receives not me but him who sent me."

### (b) On Tolerance

Luke 9, 49f

[Matthew 10, 42]

Mark 9, 37–40

[49] But John answered and said, "Master, we saw a man casting out devils in thy name, and we forbade him, because he does not follow with us." [50] And Jesus said to him, "Do not forbid him;

[37] John said to him, "Master, we saw a man who was not one of our followers casting out devils in thy name, and we forbade him." [38] But Jesus said, "Do not forbid him, because there is no one who shall work a miracle in my name, and forthwith be able to speak ill of me. [39] For he who is not against you is for you. [40] For whoever gives you a cup of water to drink in my name, because you are Christ's, amen I say to you, he shall not lose his reward."

for he who is not against you is for you."

[42] "*And whoever gives to one of these little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward.*"

### (c) On Avoiding the Occasions of Sin

[Luke 17, 1f; 14, 34f]

Matthew 18, 6–9; [5, 30. 29. 13]

Mark 9, 41–49

17, [1] *And he said to his disciples, "It is impossible that scandals should not come; but woe to him through whom they come! [2] It were better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should*

18, [6] "But whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea.

[41] "And whoever causes one of these little ones who believe in me to sin, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea.

*cause one of these little ones to sin."*

[7] "Woe to the world because of scandals! For it must needs be that scandals come, but woe to the man through whom scandal does come! [8] And if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire."

5, [30] *"And if thy right hand is an occasion of sin to thee, cut it off and cast it from thee; for it is better for thee that one of thy members should be lost than that thy whole body should go into hell."*

[42] "If thy hand is an occasion of sin to thee, cut it off! It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the unquenchable fire,

[43] 'Where their worm dies not,
and the fire is not
quenched.'

[44] "And if thy foot is an occasion of sin to thee, cut it off! It is better for thee to enter into life everlasting lame, than, having two feet, to be cast into the hell of unquenchable fire,

[45] 'Where their worm dies not,
and the fire is not
quenched.'

18, [9] "And if thy eye is an occasion of sin to thee, pluck it out and cast it from thee! It is better for thee to enter into life with one eye, than, having two eyes, to be cast into the hell of fire."

5, [29] *"So if thy right eye is an occasion of sin to thee, pluck it out and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should be thrown into hell."*

[46] "And if thy eye is an occasion of sin to thee, pluck it out! It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into the hell of fire,

[47] 'Where their worm dies not,
and the fire is not
quenched.'

14, [34] *"Salt is good; but if even the salt loses its strength, what shall it be seasoned with?* [35] *It is fit neither for the land nor for the manure heap, but must be thrown out. He who has ears to hear, let him hear."*

5, [13] *"You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men."*

[48] "For every one shall be salted with fire, and every victim shall be salted. [49] Salt is good; but if the salt becomes insipid, what shall you season it with? Have salt in yourselves, and be at peace with one another."

### (d) The Dignity of the Human Soul

[Luke 15, 3–7]

[3] *But he spoke to them this parable, saying,* [4] *"What man of you having a hundred sheep, and losing one of them,*

Matthew 18, 10–14

[10] "See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of my Father in heaven. [11] For the Son of Man came to save what was lost. [12] What do you think? If a man have a hundred sheep, and one of

*does not leave the ninety-nine in the desert, and go after that which is lost, until he find it?* 5 *And when he has found it, he lays it upon his shoulders rejoicing.* 6 *And on coming home he calls together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost.'* 7 *I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance."*

them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed? 13 And if he happen to find it, amen I say to you, he rejoices over it more than over the ninety-nine that did not go astray. 14 Even so, it is not the will of your Father in heaven that a single one of these little ones should perish."

### (e) Fraternal Correction

[Luke 17, 3a]

3a *"Take heed to yourselves. If thy brother sin, rebuke him;"*

Matthew 18, 15–20

15 "But if thy brother sin against thee, go and show him his fault, between thee and him alone. If he listen to thee, thou hast won thy brother. 16 But if he do not listen to thee, take with thee one or two more so that on the word of two or three witnesses every word may be confirmed. 17 And if he refuse to hear them, appeal to the Church, but if he refuse to hear even the Church, let him be to thee as the heathen and the publican. 18 Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven.

19 "I say to you further, that if two of you shall agree on earth about anything at all for which they ask, it shall be done for them by my Father in heaven. 20 For where two or three are gathered together for my sake, there am I in the midst of them."

### (f) Forgiveness of Injuries

[Luke 17, 3b–4]

3b *"And if he repent, forgive him.* 4 *And if seven times in the day he sin against thee, and seven times in the day turn back to thee, saying, 'I repent,' forgive him."*

Matthew 18, 21f

21 Then Peter came up to him and said , "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22 Jesus said to him, "I do not say to thee seven times, but seventy times seven."

### (g) The Parable of the Unmerciful Servant

Matthew 18, 23–35

23 "This is why the kingdom of heaven is likened to a king who desired to settle accounts with his servants. 24 And when he had begun the settlement, one was brought to him who owed him ten thousand talents. 25 And as he had no means of paying, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. 26 But the servant fell down and besought him, saying, 'Have patience with me and I will pay thee all!' 27 And moved with compassion, the master of that servant released him, and forgave him the debt.

28 "But as that servant went out, he met one of his fellow-servants who owed him a hundred denarii, and he laid hold of him and throttled him, saying, 'Pay what thou owest.' 29 His fellow-servant therefore fell down and began to entreat him, saying, 'Have patience with me and I will pay thee all.' 30 But he would not; but went away and cast him into prison until he should pay what was due.

31 "His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of all that had happened. 32 Then his master called him, and said to him, 'Wicked servant! I forgave thee all the debt, because thou

didst entreat me. 33 Shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?' 34 And his master, being angry, handed him over to the torturers until he should pay all that was due to him. 35 So also my heavenly Father will do to you, if you do not each forgive your brothers from your heart."

## 18. THE FEAST OF TABERNACLES

### (a) Jesus Goes Secretly to the Feast

John 7, 2–13

2 Now the Jewish feast of Tabernacles was at hand. 3 His brethren therefore said to him, "Leave here and go into Judea that thy disciples also may see the works that thou dost; 4 for no one does a thing in secret if he wants to be publicly known. If thou dost these things, manifest thyself to the world." 5 For not even his brethren believed in him.

6 Jesus therefore said to them, "My time has not yet come, but your time is always at hand. 7 The world cannot hate you, but it hates me because I bear witness concerning it, that its works are evil. 8 As for you, go up to the feast, but I do not go up to this feast, for my time is not yet fulfilled."

9 When he had said these things he stayed on in Galilee. 10 But as soon as his brethren had gone up to the feast, then he also went up, not publicly, but as it were privately.

11 The Jews therefore were looking for him at the feast, and were saying, "Where is he?" 12 And there was much whispered comment among the crowd concerning him. For some were saying, "He is a good man." But others were saying, "No, rather he seduces the crowd." 13 Yet for fear of the Jews no one spoke openly of him.

### (b) Jesus Teaches in the Temple and Reveals His Divine Origin

John 7, 14–36

14 When, however, the feast was already half over, Jesus went up into the temple and was teaching. 15 And the Jews marvelled, saying, "How does this man come by learning, since he has not studied?"

16 Jesus answered them and said, "My teaching is not my own, but his who sent me. 17 If anyone desires to do his will, he will know of the teaching whether it is from God, or whether I speak on my own authority. 18 He who speaks on his own authority seeks his own glory. But he who seeks the glory of the one who sent him is truthful, and there is no injustice in him. 19 Did not Moses give you the Law, and none of you observes the Law? 20 Why do you seek to put me to death?" The crowd answered and said, "Thou hast a devil. Who seeks to put thee to death?"

21 Jesus answered and said to them, "One work I did and you all wonder. 22 For this reason Moses gave you the circumcision" — not that it is from Moses, but from the fathers — "and on a Sabbath you circumcise a man. 23 If a man receives circumcision on a Sabbath, that the Law of Moses may not be broken, are you indignant with me because I made a whole man well on a Sabbath? 24 Judge not by appearances but give just judgment."

25 Some therefore of the people of Jerusalem were saying, "Is not this the man they seek to kill? 26 And behold, he speaks openly and they say nothing to him. Can it be that the rulers have really come to know that this is the Christ? 27 Yet we know where this man is from; but when the Christ comes, no one will know where he is from."

28 Jesus therefore, while teaching in the temple, cried out and said, "You both know me, and know where I am from. Yet I have not come of myself, but he is true who has sent me, whom you do not know. 29 I know him because I am from him, and he has sent me."

30 They wanted therefore to seize him, but no one laid hands on him because his hour had not yet come. 31 Many of the people, however, believed in him, and they kept saying, "When the Christ comes will he work more signs than this man works?" 32 The Pharisees heard the crowd whispering these things about him, and the rulers and Pharisees sent attendants to seize him.

33 Jesus then said, "Yet a little while I am with you, and then I go to him who sent me.
34 You will seek me and will not find me; and where I am you cannot come." 35 The Jews
therefore said among themselves, "Where is he going that we shall not find him? Will
he go to those dispersed among the Gentiles, and teach the Gentiles? 36 What is this
statement that he has made, 'You will seek me and will not find me, and where I am you
cannot come'?"

### (c) Jesus Speaks of the Holy Spirit

John 7, 37–44

37 Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If
anyone thirst, let him come to me and drink. 38 He who believes in me, as the Scripture
says,

'From within him there shall flow rivers of living water.'"

39 He said this, however, of the Spirit whom they who believed in him were to receive; for
the Spirit had not yet been given, seeing that Jesus had not yet been glorified.
40 Some of the crowd, therefore, when they had heard these words, were saying, "This is
truly the Prophet." 41 Others were saying, "This is the Christ." Some, however, were
saying, "Can the Christ come from Galilee? 42 Does not the Scripture say that it is of the
offspring of David, and from Bethlehem, the village where David lived, that the Christ
is to come?" 43 So there arose a division among the crowd because of him. 44 And some of
them wanted to seize him, but no one laid hands on him.

### (d) Dissensions Regarding Jesus

John 7, 45–52

45 The attendants therefore came to the chief priests and Pharisees; and these said to
them, "Why have you not brought him?" 46 The attendants answered, "Never has man
spoken as this man." 47 The Pharisees then answered them, "Have you also been led
astray? 48 Has any one of the rulers believed in him, or any of the Pharisees? 49 But this
crowd, which does not know the Law, is accursed."
50 Nicodemus, he who had come to him at night, who was one of them, said to them,
51 "Does our Law judge a man unless it first give him a hearing, and know what he does?"
52 They answered and said to him, "Art thou also a Galilean? Search the Scriptures and
see that out of Galilee arises no prophet."

## 19. THE ADULTERESS BEFORE JESUS

John 7, 53–8, 11

7, 53 And they returned each one to his own house. 8, 1 But Jesus went to the Mount of
Olives. 2 And at daybreak he came again into the temple, and all the people came to him;
and sitting down he began to teach them.
3 Now the Scribes and Pharisees brought a woman caught in adultery, and setting her in
the midst, 4 said to him, "Master, this woman has just now been caught in adultery. 5 And
in the Law Moses commanded us to stone such persons. What, therefore, dost thou
say?" 6 Now they were saying this to test him, in order that they might be able to accuse
him. But Jesus, stooping down, began to write with his finger on the ground.
7 But when they continued asking him, he raised himself and said to them, "Let him who
is without sin among you be the first to cast a stone at her." 8 And again stooping down,
he began to write on the ground. 9 But hearing this, they went away, one by one, beginning
with the eldest. And Jesus remained alone, with the woman standing in the midst.
10 And Jesus, raising himself, said to her, "Woman, where are they? Has no one con-
demned thee?" 11 She said, "No one, Lord." Then Jesus said, "Neither will I condemn
thee. Go thy way, and from now on sin no more."

## 20. JESUS IS THE LIGHT OF THE WORLD

John 8, 12–20

12 Again, therefore, Jesus spoke to them, saying, "I am the light of the world. He who
follows me does not walk in the darkness, but will have the light of life." 13 The Pharisees
therefore said to him, "Thou bearest witness to thyself. Thy witness is not true."
14 Jesus answered and said to them, "Even if I bear witness to myself, my witness is true,
because I know where I came from and where I go. But you do not know where I came
from or where I go. 15 You judge according to the flesh; I judge no one. 16 And even if I
do judge, my judgment is true, because I am not alone, but with me is he who sent me, the
Father. 17 And in your Law it is written that the witness of two persons is true. 18 It is I
who bear witness to myself, and he who sent me, the Father, bears witness to me."
19 They therefore said to him, "Where is thy father?" Jesus answered, "You know
neither me nor my Father. If you knew me, you would then know my Father also."
20 Jesus spoke these words in the treasury, while teaching in the temple. And no one
seized him, because his hour had not yet come.

## 21. JESUS IS THE SON OF GOD

John 8, 21–30

21 Again, therefore, Jesus said to them, "I go, and you will seek me, and in your sin you
will die. Where I go you cannot come." 22 The Jews therefore kept saying, "Will he kill
himself, since he says, 'Where I go you cannot come'?"
23 And he said to them, "You are from below, I am from above. You are of this world,
I am not of this world. 24 Therefore I said to you that you will die in your sins; for if you
do not believe that I am he, you will die in your sin."
25 They therefore said to him, "Who art thou?" Jesus said to them, "Why do I speak
to you at all! 26 I have many things to speak and to judge concerning you; but he who
sent me is true, and the things that I heard from him, these I speak in the world." 27 And
they did not understand that he was speaking to them about the Father.
28 Jesus therefore said to them, "When you have lifted up the Son of Man, then you will
know that I am he, and that of myself I do nothing: but even as the Father has taught me,
I speak these things. 29 And he who sent me is with me; he has not left me alone, because
I do always the things that are pleasing to him." 30 When he was speaking these things,
many believed in him.

## 22. THE CHILDREN OF ABRAHAM

John 8, 31–59

31 Jesus therefore said to the Jews who had come to believe in him, "If you abide in my
word, you shall be my disciples indeed, 32 and you shall know the truth, and the truth shall
make you free." 33 They answered him, "We are the children of Abraham, and we have
never yet been slaves to anyone. How sayest thou, 'You shall be free'?"
34 Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave
of sin. 35 But the slave does not abide in the house forever; the son abides there forever.
36 If therefore the Son makes you free, you will be free indeed. 37 I know that you are the
children of Abraham; but you seek to kill me because my word takes no hold among you.
38 I speak what I have seen with the Father; and you do what you have seen with your
father."
39 They answered and said to him, "Abraham is our father." Jesus said to them, "If
you are the children of Abraham, do the works of Abraham. 40 But as it is, you are seeking
to kill me, one who has spoken the truth to you which I have heard from God. This
Abraham did not do. 41 You are doing the works of your father." They therefore said
to him, "We have not been born of fornication; we have one Father, God."
42 Jesus therefore said to them, "If God were your Father, you would surely love me.
For from God I came forth and have come; for neither have I come of myself, but he sent

me. [43] Why do you not understand my speech? Because you cannot listen to my word. [44] The father from whom you are is the devil, and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies. [45] But because I speak the truth you do not believe me. [46] Which of you can convict me of sin? If I speak the truth, why do you not believe me? [47] He who is of God hears the words of God. The reason why you do not hear is that you are not of God."

[48] The Jews therefore in answer said to him, "Are we not right in saying that thou art a Samaritan, and hast a devil?" [49] Jesus answered, "I have not a devil, but I honor my Father, and you dishonor me. [50] Yet I do not seek my own glory; there is one who seeks and who judges. [51] Amen, amen, I say to you, if anyone keep my word, he will never see death."

[52] The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, 'If anyone keep my word he will never taste death.' [53] Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself?"

[54] Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. [55] And you do not know him, but I know him. And if I say that I do not know him, I shall be like you, a liar. But I know him, and I keep his word. [56] Abraham your father rejoiced that he was to see my day. He saw it and was glad." [57] The Jews therefore said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said to them, [58] "Amen, amen, I say to you, before Abraham came to be, I am." [59] They therefore took up stones to cast at him; but Jesus hid himself, and went out from the temple.

## 23. THE CURE OF THE MAN BORN BLIND

### (a) The Miracle

John 9, 1–12

[1] And as he was passing by, he saw a man blind from birth. [2] And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" [3] Jesus answered, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him. [4] I must do the works of him who sent me while it is day; night is coming, when no one can work. [5] As long as I am in the world I am the light of the world."

[6] When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over his eyes, [7] and said to him, "Go, wash in the pool of Siloe (which is interpreted 'sent')." So he went away, and washed, and returned seeing. [8] The neighbors therefore and they who were wont to see him before as a beggar, began saying, "Is not this he who used to sit and beg?" Some said, "It is he." [9] But others said, "By no means, he only resembles him." Yet the man declared, "I am he."

[10] They therefore said to him, "How were thy eyes opened?" [11] He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I see." [12] And they said to him, "Where is he?" He said, "I do not know."

### (b) The Investigation of the Miracle by the Pharisees

John 9, 13–34

[13] They took him who had been blind to the Pharisees. [14] Now it was a Sabbath on which Jesus made the clay and opened his eyes. [15] Again, therefore, the Pharisees asked him how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see."

[16] Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. [17] Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, "He is a prophet."

[18] The Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, [19] and questioned them,

saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" [20] His parents answered them and said, "We know that this is our son, and that he was born blind; [21] but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." [22] These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. [23] This is why his parents said, "He is of age; question him."

[24] They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know that this man is a sinner." [25] He therefore said, "Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see." [26] They therefore said to him, "What did he do to thee? How did he open thy eyes?" [27] He answered them, "I have told you already, and you have heard. Why would you hear again? Would you also become his disciples?" [28] They sneered at him therefore, and said, "Thou art his disciple, but we are disciples of Moses. [29] We know that God spoke to Moses; but as for this man, we do not know where he is from." [30] In answer the man said to them, "Why, herein is the marvel, that you do not know where he is from, and yet he opened my eyes. [31] Now we know that God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. [32] Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind. [33] If this man were not from God, he could do nothing." [34] They answered and said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they turned him out.

### (c) The Contrast between Sight and Blindness

John 9, 35–41

[35] Jesus heard that they had cast him out, and when he had found him, said to him, "Dost thou believe in the Son of God?" [36] He answered and said, "Who is he, Lord, that I may believe in him?" [37] And Jesus said to him, "Thou hast both seen him, and he it is who speaks with thee." [38] And he said, "I believe, Lord." And falling down, he worshipped him.

[39] And Jesus said, "For judgment have I come into this world, that they who do not see may see, and they who see may become blind." [40] And some of the Pharisees who were with him heard this, and they said to him, "Are we also blind?" [41] Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

## 24. JESUS IS THE GOOD SHEPHERD

### (a) The Parable of the Good Shepherd

John 10, 1–6

[1] "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber. [2] But he who enters by the door is shepherd of the sheep. [3] To this man the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them forth. [4] And when he has let out his own sheep, he goes before them; and the sheep follow him because they know his voice. [5] But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

[6] This parable Jesus spoke to them, but they did not understand what he was saying to them.

### (b) Jesus is the Door of the Fold

John 10, 7–10

[7] Again, therefore, Jesus said to them, "Amen, amen, I say to you, I am the door of the sheep. [8] All whoever have come are thieves and robbers; but the sheep have not heard them. [9] I am the door. If anyone enter by me he shall be safe, and shall go in and out, and shall find pastures. [10] The thief comes only to steal, and slay, and destroy. I came that they may have life, and have it more abundantly."

### (c) Jesus is the Good Shepherd

John 10, 11–18

11 "I am the good shepherd. The good shepherd lays down his life for his sheep. 12 But
the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and
leaves the sheep and flees. And the wolf snatches and scatters the sheep; 13 but the hireling
flees because he is a hireling, and has no concern for the sheep.
14 "I am the good shepherd, and I know mine and mine know me, 15 even as the Father
knows me and I know the Father; and I lay down my life for my sheep. 16 And other sheep
I have that are not of this fold. Them also I must bring, and they shall hear my voice, and
there shall be one fold and one shepherd. 17 For this reason the Father loves me, because I
lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down
of myself. I have the power to lay it down, and I have the power to take it up again.
Such is the command I have received from my Father."

### (d) The Effect on the Audience

John 10, 19–21

19 Again there arose a division among the Jews because of these words. 20 Many of them
were saying, "He has a devil and is mad. Why do you listen to him?" 21 Others were
saying, "These are not the words of one who has a devil. Can a devil open the eyes of the
blind?"

## 25. JESUS JOURNEYS TO JERUSALEM FOR THE FEAST OF THE DEDICATION

Luke 9, 51

51 Now it came to pass, when the days had come for him to be taken up, that he stead-
fastly set his face to go to Jerusalem,

## 26. HOSTILE RECEPTION BY THE SAMARITANS

Luke 9, 52–56

52 and sent messengers before him. And they went and entered a Samaritan town to make
ready for him; 53 and they did not receive him, because his face was set for Jerusalem.
54 But when his disciples James and John saw this, they said, "Lord, wilt thou that we bid
fire come down from heaven and consume them?"
55 But he turned and rebuked them, saying, "You do not know of what manner of spirit
you are; 56 for the Son of Man did not come to destroy men's lives, but to save them."
And they went to another village.

## 27. THE CONDITIONS OF DISCIPLESHIP

Luke 9, 57–62

57 And it came to pass as they went on their journey,
that a man said to him, "I will follow thee wherever
thou goest." 58 And Jesus said to him, "The foxes
have dens, and the birds of the air have nests, but the
Son of Man has nowhere to lay his head."
59 And he said to another, "Follow me." But he
said, "Lord, let me first go and bury my father."
60 But Jesus said to him, "Leave the dead to bury their
own dead, but do thou go and proclaim the kingdom of
God." 61 And another said, "I will follow thee, Lord;
but let me first bid farewell to those at home." 62 Jesus
said to him, "No one, having put his hand to the plow
and looking back, is fit for the kingdom of God."

Matthew 8, 19–22

19 Then a Scribe came and said to him, "Master, I
will follow thee wherever thou goest." 20 But Jesus
said to him, "The foxes have dens, and the birds of the
air have nests; but the Son of Man has nowhere to lay
his head." 21 And another, who was one of his disci-
ples, said to him, "Lord, let me first go and bury my
father." 22 But Jesus said to him, "Follow me, and
leave the dead to bury their own dead."

## 28. THE SEVENTY-TWO DISCIPLES

### (a) The Mission of the Disciples

Luke 10, 1–12

[Matthew 9, 37f; 10, 16. 7–15; 11, 24]

[Mark 6, 8–11]

[1] Now after this the Lord appointed seventy-two others, and sent them forth two by two before him into every town and place where he himself was about to come. [2] And he said to them, "The harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest.

[3] "Go. Behold I send you forth as lambs in the midst of wolves. [4] Carry neither purse, nor wallet, nor sandals, and greet no one on the way. [5] Whatever house you enter, first say, 'Peace to this house!' [6] And if a son of peace be there, your peace will rest upon him; but if not, it will return to you. [7] And remain in the same house, eating and drinking what they have; for the laborer deserves his wages. Do not go from house to house. [8] And whatever town you enter, and they receive you, eat what is set before you, [9] and cure the sick who are there, and say to them, 'The kingdom of God is at hand to you.' [10] But whatever town you enter, and they do not receive you—go out into its streets and say, [11] 'Even the dust from your town that cleaves to us we shake off against you; yet know this, that the kingdom of God is at hand.' [12] I say to you, that it will be more tolerable for Sodom in that day than for that town."

9, [37] *Then he said to his disciples, "The harvest indeed is abundant, but the laborers are few.* [38] *Pray therefore the Lord of the harvest to send forth laborers into his harvest."*

10, [16] *"Behold, I am sending you forth like sheep in the midst of wolves."* 10, [7] *"And as you go, preach the message, 'The kingdom of heaven is at hand!'* [8] *Cure the sick, raise the dead, cleanse the lepers, cast out devils. Freely you have received, freely give.* [9] *Do not keep gold, or silver, or money in your girdles,* [10] *no wallet for your journey, nor two tunics, nor sandals, nor staff; for the laborer deserves his living.*

[11] *"And whatever town or village you enter, inquire who in it is worthy; and stay there until you leave.* [12] *As you enter the house, salute it.* [13] *If then that house be worthy, your peace will come upon it; but if it be not worthy, let your peace return to you.* [14] *And whoever does not receive you, or listen to your words—go forth outside that house or town, and shake off the dust from your feet.* [15] *Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town."*

11, [24] *"But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for thee."*

[8] *And he instructed them to take nothing for their journey, but a staff only—no wallet, no bread, no money in their girdle;* [9] *but to wear sandals, and not to put on two tunics.*

[10] *And he said to them, "Wherever you enter into a house, stay there until you leave the place.*

[11] *And whoever does not receive you, or listen to you—go forth from there, and shake off the dust from your feet for a witness against them."*

### (b) The Impenitent Towns

Luke 10, 13–16

Matthew 11, 20–24; [10, 40]

[13] "Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago, sitting in sackcloth and ashes. [14] But it will be more tolerable for Tyre and Sidon at the judgment than for you. [15] And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell.

11, [20] Then he began to reproach the towns in which most of his miracles were worked, because they had not repented. [21] "Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sackcloth and ashes. [22] But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. [23] And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell! For if the miracles

[16] "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me."

had been worked in Sodom that have been worked in thee, it would have remained to this day. [24] But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for thee."

10, [40] *"He who receives you, receives me; and he who receives me, receives him who sent me."*

## 29. THE RETURN OF THE DISCIPLES

Luke 10, 17–20

[17] Now the seventy-two returned with joy, saying, "Lord, even the devils are subject to us in thy name." [18] But he said to them, "I was watching Satan fall as lightning from heaven. [19] Behold, I have given you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. [20] Yet, do not rejoice in this, that the spirits are subject to you; but rejoice in this, that your names are written in heaven."

[Mark 16, 17f]

[17] *"And these signs shall attend those who believe: in my name they shall cast out devils; they shall speak in new tongues;* [18] *they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well."*

## 30. JESUS DRAWS MEN GENTLY TO HIMSELF

### (a) The Revelation of the Son and the Father

Luke 10, 21f

[21] In that very hour he rejoiced in the Holy Spirit and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. Yes, Father, for such was thy good pleasure. [22] All things have been delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and him to whom the Son chooses to reveal him."

Matthew 11, 25–27

[25] At that time Jesus spoke and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. [26] Yes, Father, for such was thy good pleasure. [27] All things have been delivered to me by my Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and him to whom the Son chooses to reveal him."

### (b) The Yoke of Christ

Matthew 11, 28–30

[28] "Come to me, all you who labor and are burdened, and I will give you rest. [29] Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls. [30] For my yoke is easy, and my burden light."

## 31. JESUS CALLS HIS DISCIPLES BLESSED

Luke 10, 23f

[23] And turning to his disciples he said, "Blessed are the eyes that see what you see! [24] For I say to you, many prophets and kings have desired to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."

[Matthew 13, 16f]

[16] *"But blessed are your eyes, for they see; and your ears, for they hear.* [17] *For amen I say to you, many prophets and just men have longed to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."*

## 32. THE QUESTION OF THE GREAT COMMANDMENT

### Luke 10, 25–29

25 And behold, a certain lawyer got up to test him, saying,

"Master, what must I do to gain eternal life?" 26 But he said to him, "What is written in the Law? How dost thou read?" 27 He answered and said,

"Thou shalt love the Lord thy God
with thy whole heart,
and with thy whole soul,
and with thy whole strength,
and with thy whole mind;
And thy neighbor as thyself."

28 And he said to him, "Thou hast answered rightly; do this and thou shalt live." 29 But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

### [Matthew 22, 34–40]

*34 But the Pharisees, hearing that he had silenced the Sadducees, gathered together. 35 And one of them, a doctor of the Law, putting him to the test, asked him, 36 "Master, which is the great commandment in the Law?" 37 Jesus said to him,*

*"'Thou shalt love the Lord thy God*
*with thy whole heart,*
*and with thy whole soul,*
*and with thy whole mind.'*

*38 This is the greatest and the first commandment. 39 And the second is like it,*

*'Thou shalt love thy neighbor as thyself.'*

*40 On these two commandments depend the whole Law and the Prophets."*

### [Mark 12, 28–34]

*28 And one of the Scribes came forward who had heard them disputing together; and seeing that he had answered them well, he asked him which was the first commandment of all. 29 But Jesus answered him, "The first commandment of all is,*

*'Hear, O Israel! The Lord our God is one God;*
*30 And thou shalt love the Lord thy God*
*with thy whole heart,*
*and with thy whole soul,*
*and with thy whole mind,*
*and with thy whole strength.'*
*This is the first commandment.*
*31 And the second is like it,*
*'Thou shalt love thy neighbor as thyself.'*

*There is no other commandment greater than these." 32 And the Scribe said to him, "Well answered, Master, thou hast said truly that he is one and that there is no other besides him; 33 and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with one's whole strength; and that to love one's neighbor as oneself is a greater thing than all holocausts and sacrifices." 34 And Jesus, seeing that he had answered wisely, said to him, "Thou art not far from the kingdom of God." And no one after that ventured to ask him questions.*

## 33. THE PARABLE OF THE GOOD SAMARITAN

### Luke 10, 30–37

30 Jesus took him up and said, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. 31 But, as it happened, a certain priest was going down the same way; and when he saw him, he passed by. 32 And likewise a Levite also, when he was near the place and saw him, passed by. 33 But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. 34 And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. 35 And the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back, will repay thee.'

36 "Which of these three, in thy opinion, proved himself neighbor to him who fell among the robbers?" 37 And he said, "He who took pity on him." And Jesus said to him, "Go and do thou also in like manner."

## 34. MARTHA AND MARY

Luke 10, 38–42

38 Now it came to pass as they were on their journey, that he entered a certain village; and a woman named Martha welcomed him to her house. 39 And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. 40 But Martha was worried about much serving. And she came up and said, "Lord, is it no concern of thine that my sister has left me to serve alone? Tell her therefore to help me."

41 But the Lord answered and said to her, "Martha, Martha, thou art anxious and troubled about many things; 42 and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her."

## 35. LESSONS ON PRAYER

Luke 11, 1–13

1 And it came to pass as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples." 2 And he said to them, "When you pray, say:

'Father, hallowed be thy name.
Thy kingdom come!

3 Give us this day our daily bread,
4 And forgive us our sins,
for we also forgive everyone who is
indebted to us.
And lead us not into temptation.' "

5 And he said to them, "Which of you shall have a friend and shall go to him in the middle of the night and say to him, 'Friend, lend me three loaves, 6 for a friend of mine has just come to me from a journey, and I have nothing to set before him'; 7 and he from within should answer and say, 'Do not disturb me; the door is now shut, and my children and I are in bed; I cannot get up and give to thee.'

8 "I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him all he needs. 9 And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10 For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened. 11 But if one of you asks his father for a loaf, will he hand him a stone? or for a fish, will he for a fish hand him a serpent? 12 or if he asks for an egg, will he hand him a scorpion? 13 Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit to those who ask him!"

[Matthew 6, 9–13; 7, 7–11]

6, 9 "*In this manner therefore shall you pray:*

*'Our Father who art in heaven,*
*hallowed be thy name.*
10 *Thy kingdom come,*
*thy will be done*
*on earth, as it is in heaven.*
11 *Give us this day our daily bread.*
12 *And forgive us our debts,*
*as we also forgive our debtors.*
13 *And lead us not into temptation,*
*but deliver us from evil.'* "

7, 7 "*Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.* 8 *For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened.* 9 *Or what man is there among you, who, if his son asks him for a loaf, will hand him a stone;* 10 *or if he asks for a fish, will hand him a serpent?* 11 *Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!*"

## 36. THE BLASPHEMY OF THE PHARISEES

### Luke 11, 14–26; [12, 10]

11, 14 And he was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb man spoke. And the crowds marvelled. 15 But some of them said, "By Beelzebub, the prince of devils, he casts out devils." 16 But others, to test him, demanded from him a sign from heaven.

17 But he, seeing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and house will fall upon house. 18 If, then, Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out devils by Beelzebub. 19 Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. 20 But if I cast out devils by the finger of God, then the kingdom of God has come upon you. 21 When the strong man, fully armed, guards his courtyard, his property is undisturbed. 22 But if a stronger than he attacks and overcomes him, he will take away his whole armor on which he was depending, and will divide his spoils. 23 He who is not with me is against me; and he who does not gather with me scatters.

24 "When the unclean spirit has gone out of a man, he roams through waterless places in search of a resting place; and finding none, he says, 'I will return to my house which I left.' 25 And when he has come, he finds the place swept. 26 And then he goes and takes seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first."

12, 10 "*And everyone who speaks a word against the Son of Man, it shall*

### Matthew 12, 22–30. 43–45. 31f

22 Then there was brought to him a possessed man who was blind and dumb; and he cured him so that he spoke and saw. 23 And all the crowds were amazed, and they said, "Can this be the Son of David?" 24 But the Pharisees, hearing this, said, "This man does not cast out devils except by Beelzebub, the prince of devils."

25 And knowing their thoughts Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26 And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God has come upon you. 29 Or, how can anyone enter the strong man's house, and plunder his goods, unless he first binds the strong man? Then he will plunder his house.

30 He who is not with me is against me, and he who does not gather with me scatters.

43 "But when the unclean spirit has gone out of a man, he roams through dry places in search of a resting place, and finds none. 44 Then he says, 'I will return to my house which I left'; and when he has come, he finds the place unoccupied, swept and adorned. 45 Then he goes and takes with him seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first. So shall it be with this evil generation also.

31 "Therefore I say to you, that every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of

### Mark 3, 22–30

22 And the Scribes who had come down from Jerusalem said, "He has Beelzebub," and, "By the prince of devils he casts out devils." 23 And he called them together, and said to them in parables, "How can Satan cast out Satan? 24 And if a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house cannot stand. 26 And if Satan has risen up against himself, he is divided, and cannot stand, but is at an end.

27 But no one can enter the strong man's house and plunder his goods, unless he first binds the strong man. Then he will plunder his house.

28 "Amen I say to you, that all sins shall be forgiven to the sons of men, and the blasphemies wherewith they may blaspheme; 29 but whoever blasphemes against the Holy Spirit never has forgiveness,

*be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.*"

Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come."

but will be guilty of an everlasting sin." [30] For they said, "He has an unclean spirit."

## 37. THE PRAISE OF MARY

Luke 11, 27f

[27]Now it came to pass as he was saying these things, that a certain woman lifted up her voice from the crowd, and said to him, "Blessed is the womb that bore thee, and the breasts that nursed thee." [28] But he said, "Rather, blessed are they who hear the word of God and keep it."

## 38. THE SIGN OF JONAS THE PROPHET

Luke 11, 29–32

[29] And as the crowds were gathering together, he began to say, "This generation is an evil generation: it demands a sign, and no sign shall be given it but the sign of Jonas. [30] For even as Jonas was a sign to the Ninevites, so will also the Son of Man be to this generation. [31] The queen of the South will rise up in the judgment with the men of this generation and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. [32] The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here."

Matthew 12, 38–42

[38] Then certain of the Scribes and Pharisees answered him, saying, "Master, we would see a sign from thee." [39] But he answered and said to them, "An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas the prophet. [40] For even as Jonas was in the belly of the fish three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth. [41] The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here. [42] The queen of the South will rise up in the judgment with this generation and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here."

## 39. A LESSON FROM A LAMP

Luke 11, 33–36; [8, 16]

11, [33] "No one lights a lamp and puts it in a cellar or even under the measure, but upon the lamp-stand, that they who enter in may see the light."

8, [16] "*Now no one, when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but puts it upon a lamp-stand, that they who enter may see the light.*"

11, [34] "The lamp of thy body is thy eye. If thy eye be sound, thy whole body will be full of light. But if it be evil, thy body also will be full of darkness. [35] Take care, therefore, that the light that is in thee is not darkness. [36] Therefore, if thy whole body is full of light, having no part in darkness, it will all be illumined, as when a bright lamp illumines thee."

[Matthew 5, 15; 6, 22f]

5, [15] "*Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house.*"

6, [22] "*The lamp of the body is the eye. If thy eye be sound, thy whole body will be full of light.* [23] *But if thy eye be evil, thy whole body will be full of darkness. Therefore if the light that is in thee is darkness, how great is the darkness itself!*"

## 40. DENUNCIATION OF THE PHARISEES

Luke 11, 37–44

[37] Now after he had spoken, a Pharisee asked him to dine with him. And he went in and reclined at table. [38] But the Pharisee began to ponder and ask himself why he had not washed before dinner.

[39] But the Lord said to him, "Now you Pharisees clean the outside of the cup and the dish, but within you are full of robbery and wickedness. [40] Foolish ones! did not he who made the outside make the inside too? [41] Nevertheless, give that which remains as alms; and behold, all things are clean to you.

[Matthew 23, 25f. 23. 6–7a. 27]

[25] "*Woe to you, Scribes and Pharisees, hypocrites! because you clean the outside of the cup and the dish, but within they are full of robbery and uncleanness.* [26] *Thou blind Pharisee! clean first the inside of the cup and of the dish, that the outside too may be clean.*"

42 "But woe to you Pharisees! because you pay tithes
on mint and rue and every herb, and disregard justice
and the love of God. But these things you ought to
have done, while not leaving the others undone.
43 Woe to you Pharisees! because you love the front
seats in the synagogues and greetings in the market
place.
44 Woe to you! because you are like hidden
tombs, over which men walk unaware."

*23 "Woe to you, Scribes and Pharisees, hypocrites! because you pay tithes on mint and anise and cummin, and have left undone the weightier matters of the Law, right judgment and mercy and faith. These things you ought to have done, while not leaving the others undone. 6 And love the first places at suppers and the front seats in the synagogues, 7a and greetings in the market place,*

*27 "Woe to you, Scribes and Pharisees, hypocrites! because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness."*

## 41. DENUNCIATION OF THE LAWYERS

Luke 11, 45–54

45 But one of the lawyers, answering, said to him,
"Master, in saying these things, thou insultest us
also." 46 But he said, "Woe to you lawyers also! be-
cause you load men with oppressive burdens and you
yourselves with one of your fingers do not touch the
burdens. 47 Woe to you! for you build the tombs of
the prophets, whereas your fathers killed them. 48 So
then you are witnesses and approve the deeds of your
fathers; for they indeed killed them, and you build
their tombs. 49 For this reason also the wisdom of God
has said, 'I will send them prophets and apostles; and
some of them they will put to death and persecute,
50 that the blood of all the prophets that has been shed
from the foundation of the world may be required of
this generation, 51 from the blood of Abel unto the
blood of Zacharias, who was slain between the altar
and the temple.' Yes, I say to you, it shall be re-
quired of this generation. 52 Woe to you lawyers! be-
cause you have taken away the key of knowledge; you
have not entered yourselves and those who were enter-
ing you have hindered."
53 After he had said these things to them, the Phari-
sees and the lawyers began to press him hard and to
provoke him to speak on many things, 54 setting traps
for him and plotting to seize upon something out of his
mouth, that they might accuse him.

[Matthew 23, 4, 29f, 34–36, 13]

*4 "And they bind together heavy and oppressive burdens, and lay them on men's shoulders; but not with one finger of their own do they choose to move them."*

*29 "Woe to you, Scribes and Pharisees, hypocrites! you who build the sepulchres of the prophets, and adorn the tombs of the just, 30 and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in the blood of the prophets.' 34 Therefore, behold, I send you prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from town to town; 35 that upon you may come all the just blood that has been shed on the earth, from the blood of Abel the just unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. 36 Amen I say to you, all these things will come upon this generation."*

*13 "But woe to you, Scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men. For you yourselves do not enter in, nor do you let those entering pass in."*

## 42. THE LEAVEN OF THE PHARISEES

Luke 12, 1–3

1 Now when immense crowds
had gathered together, so that they
were treading on one another, he
began to say to his disciples, "Be-
ware of the leaven of the Pharisees,
which is hypocrisy. 2 But there is
nothing concealed that will not be
disclosed, and nothing hidden that
will not be made known. 3 For
what you have said in darkness will
be said in the light; and what you
have whispered in the inner cham-
bers will be preached on the
housetops."

[Matthew 16, 6; 10, 26b–27]

16, *6 And he said to them, "Take heed and beware of the leaven of the Pharisees and Sadducees!"*
10, *26b "For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 27 What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops."*

[Mark 8, 15]

*15 And he began to charge them, saying, "Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod!"*

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## 43. ENCOURAGEMENT IN TIME OF PERSECUTION

Luke 12, 4–12

4 "But I say to you, my friends: Do not be afraid of
those who kill the body, and after that have nothing
more that they can do. 5 But I will show you whom
you shall be afraid of; be afraid of him who, after he
has killed, has power to cast into hell. 6 Yes, I say to
you, be afraid of him. Are not five sparrows sold for
two farthings? And yet not one of them is forgotten
before God. 7 Yes, the very hairs of your head are all
numbered. Therefore do not be afraid, you are of
more value than many sparrows.

8 "And I say to you, everyone who acknowledges me
before men, him will the Son of Man also acknowledge
before the angels of God. 9 But whoever disowns me
before men will be disowned before the angels of God.
10 And everyone who speaks a word against the Son of
Man, it shall be forgiven him; but to him who blas-
phemes against the Holy Spirit, it will not be forgiven.

11 "And when they bring you before the synagogues
and the magistrates and the authorities, do not be
anxious how or wherewith you shall defend yourselves,
or what you shall say, 12 for the Holy Spirit will teach
you in that very hour what you ought to say."

[Matthew 10, 28–33; 12, 32; 10, 19f]

10, 28 *"And do not be afraid of those who kill the body*
*but cannot kill the soul.*

*But rather be afraid of him*
*who is able to destroy both soul and body in hell.* 29 *Are*
*not two sparrows sold for a farthing? And yet not one of*
*them will fall to the ground without your Father's leave.*
30 *But as for you, the very hairs of your head are all num-*
*bered.* 31 *Therefore do not be afraid; you are of more*
*value than many sparrows.*

32 *"Therefore, everyone who acknowledges me before*
*men, I also will acknowledge him before my Father in*
*heaven.* 33 *But whoever disowns me before men, I in*
*turn will disown him before my Father in heaven."*
12, 32 *"And whoever speaks a word against the Son of*
*Man, it shall be forgiven him; but whoever speaks against*
*the Holy Spirit, it will not be forgiven him, either in this*
*world or in the world to come."*

10, 19 *"But when they deliver you up, do not be anxious*
*how or what you are to speak; for what you are to speak*
*will be given you in that hour.* 20 *For it is not you who*
*are speaking, but the Spirit of your Father who speaks*
*through you."*

## 44. A WARNING AGAINST AVARICE

Luke 12, 13–21

13 Now one out of the crowd said to him, "Master, tell my brother to divide the inheritance with me." 14 But he said to him, "Man, who has appointed me a judge or arbitrator over you?" 15 And he said to them, "Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of his possessions."

16 But he spoke a parable to them, saying, "The land of a certain rich man brought forth abundant crops. 17 And he began to take thought within himself, saying, 'What shall I do, for I have no room to store my crops?' 18 And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. 19 And I will say to my soul, Soul, thou hast many good things laid up for many years; take thy ease, eat, drink, be merry.' 20 But God said to him, 'Thou fool, this night do they demand thy soul of thee; and the things that thou hast provided, whose will they be?' 21 So is he who lays up treasure for himself, and is not rich as regards God."

## 45. ON TRUST IN GOD

Luke 12, 22–34

22 But he said to his disciples, "Therefore I say to
you, do not be anxious for your life, what you shall eat;
nor yet for your body, what you shall put on. 23 The
life is a greater thing than the food, and the body than
the clothing. 24 Consider the ravens: they neither
sow nor reap, they have neither storeroom nor barn;
yet God feeds them. Of how much more value are
you than they! 25 But which of you by being anxious
about it can add to his stature a single cubit? 26 There-
fore if you are not able to do even a very little thing,
why are you anxious concerning the rest?

[Matthew 6, 25–33. 19–21]

25 *"Therefore I say to you, do not be anxious for your*
*life, what you shall eat; nor yet for your body, what you*
*shall put on. Is not the life a greater thing than the*
*food, and the body than the clothing?* 26 *Look at the birds*
*of the air: they do not sow, or reap, or gather into barns;*
*yet your heavenly Father feeds them. Are not you of*
*much more value than they?* 27 *But which of you by*
*being anxious about it can add to his stature a single*
*cubit?*

27 "See how the lilies grow; they neither toil nor
spin, yet I say to you that not even Solomon in all his
glory was arrayed like one of these. 28 But if God so
clothes the grass which today is alive in the field and
tomorrow is thrown into the oven, how much more
you, O you of little faith!
29 "And as for you, do not seek what you shall eat, or
what you shall drink; and do not exalt yourselves
30 (for after all these things the nations of the world
seek); but your Father knows that you need these
things. 31 But seek the kingdom of God, and all these
things shall be given you besides.
32 "Do not be afraid, little flock, for it has pleased
your Father to give you the kingdom. 33 Sell what
you have and give alms. Make for yourselves purses
that do not grow old, a treasure unfailing in heaven,
where neither thief draws near nor moth destroys.
34 For where your treasure is, there your heart also will
be."

28 *"And as for clothing, why are you anxious? See*
*how the lilies of the field grow; they neither toil nor spin,*
29 *yet I say to you that not even Solomon in all his glory*
*was arrayed like one of these.* 30 *But if God so clothes*
*the grass of the field, which today is alive and tomorrow is*
*thrown into the oven, how much more you, O you of little*
*faith!*
31 *"Therefore do not be anxious, saying, 'What shall*
*we eat?' or, 'What shall we drink?' or, 'What are we to*
*put on?'* 32 *(for after all these things the Gentiles seek);*
*for your Father knows that you need all these things.*
33 *But seek first the kingdom of God and his justice, and*
*all these things shall be given you besides."*
19 *"Do not lay up for yourselves treasures on earth,*
*where rust and moth consume, and where thieves break in*
*and steal;* 20 *but lay up for yourselves treasures in*
*heaven, where neither rust nor moth consumes, nor*
*thieves break in and steal.* 21 *For where thy treasure is,*
*there thy heart also will be."*

## 46. THE WATCHFUL SERVANTS

Luke 12, 35–40

35 "Let your loins be girt about
and your lamps burning, 36 and you
yourselves like men waiting for
their master's return from the
wedding; so that when he comes
and knocks, they may straightway
open to him. 37 Blessed are those
servants whom the master, on his
return, shall find watching. Amen
I say to you, he will gird himself,
and will make them recline at
table, and will come and serve
them. 38 And if he comes in the
second watch, and if in the third,
and finds them so, blessed are those
servants!
39 "But of this be assured, that if
the householder had known at what
hour the thief was coming, he
would certainly have watched, and
not have let his house be broken
into. 40 You must also be ready,
because at an hour that you do
not expect, the Son of Man is
coming."

[Matthew 24, 43f]

43 *"But of this be assured, that if*
*the householder had known at what*
*hour the thief was coming, he would*
*certainly have watched, and not have*
*let his house be broken into.* 44 *There-*
*fore you must also be ready, because*
*at an hour that you do not expect, the*
*Son of Man will come."*

[Mark 13, 33–37]

33 *"Take heed, watch and pray, for*
*you do not know when the time is:*
34 *just as a man, when he leaves home*
*to journey abroad, puts his servants*
*in charge, to each his work, and gives*
*orders to the porter to keep watch.*
35 *Watch, therefore, for you do not*
*know when the master of the house is*
*coming, in the evening, or at mid-*
*night, or at cockcrow, or early in the*
*morning;* 36 *lest coming suddenly he*
*find you sleeping.* 37 *And what I*
*say to you, I say to all, 'Watch.'"*

## 47. THE PARABLE OF THE FAITHFUL AND UNFAITHFUL SERVANTS

Luke 12, 41–48

41 And Peter said to him, "Lord, art thou speaking
this parable for us or for all alike?"

[Matthew 24, 45–51]

42 And the Lord said, "Who, dost thou think, is the faithful and prudent steward whom the master will set over his household to give them their ration of grain in due time? 43 Blessed is that servant whom his master, when he comes, shall find doing so. 44 Truly I say to you, he will set him over all his goods. 45 But if that servant says to himself, 'My master delays his coming,' and begins to beat the menservants and the maids, and to eat and drink, and to get drunk, 46 the master of that servant will come on a day he does not expect, and in an hour he does not know, and will cut him asunder and make him share the lot of the unfaithful. 47 But that servant who knew his master's will, and did not make ready for him and did not act according to his will, will be beaten with many stripes. 48 Whereas he who did not know it, but did things deserving of stripes, will be beaten with few. But of everyone to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more."

45 *"Who, dost thou think, is the faithful and prudent servant whom his master has set over his household to give them their food in due time?* 46 *Blessed is that servant whom his master, when he comes, shall find doing so.* 47 *Amen I say to you, he will set him over all his goods.* 48 *But if that wicked servant says to himself, 'My master delays his coming,'* 49 *and begins to beat his fellow-servants, and to eat and drink with drunkards,* 50 *the master of that servant will come on a day he does not expect, and in an hour he does not know,* 51 *and will cut him asunder and make him share the lot of the hypocrites. There will be the weeping, and the gnashing of teeth."*

## 48. THE NECESSITY OF STRUGGLE

Luke 12, 49–53

49 "I have come to cast fire upon the earth, and what will I but that it be kindled? 50 But I have a baptism to be baptized with; and how distressed I am until it is accomplished! 51 Do you think that I came to give peace upon the earth? No, I tell you, but division. 52 For henceforth in one house five will be divided, three against two, and two against three. 53 They will be divided, father against son and son against his father; mother against daughter and daughter against the mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

[Matthew 10, 34–36]

34 *"Do not think that I have come to send peace upon the earth; I have come to bring a sword, not peace.*

35 *For I have come to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law;* 36 *and a man's enemies will be those of his own household."*

## 49. TIME FOR RECONCILIATION

Luke 12, 54–59

54 And he said also to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming,' and so it comes to pass. 55 And when you see the south wind blow, you say, 'There will be a scorching heat,' and so it comes to pass. 56 You hypocrites! you know how to judge the face of the sky and of the earth; but how is it that you do not judge this time? 57 But why even of yourselves do you not judge what is right?

58 "And when thou art going with thy opponent to the ruler, take pains to be quit of him on the way; lest he deliver thee to the judge, and the judge to the officer, and the officer cast thee into prison. 59 I say to thee, thou wilt not come out from it until thou hast paid the very last mite."

[Matthew 16, 2–4a; 5, 25f]

16, 2 *But answering them he said, "When it is evening you say, 'The weather will be fair, for the sky is red.'* 3 *And in the morning you say, 'It will be stormy today, for the sky is red and lowering.'*

4a *You know then how to read the face of the sky, but cannot read the signs of the times!"*

5, 25 *"Come to terms with thy opponent quickly while thou art with him on the way; lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison.* 26 *Amen I say to thee, thou wilt not come out from it until thou hast paid the last penny."*

## 50. THE NECESSITY OF REPENTANCE

Luke 13, 1-5

1 Now there came at that very time some who brought him word about the Galileans,
whose blood Pilate had mingled with their sacrifices.
2 And he answered and said to them, "Do you think that these Galileans were worse
sinners than all the other Galileans, because they have suffered such things? 3 I tell you,
no; but unless you repent, you will all perish in the same manner. 4 Or those eighteen upon
whom the tower of Siloe fell and killed them; do you think that they were more guilty than
all the other dwellers in Jerusalem? 5 I tell you, no; but unless you repent, you will all
perish in the same manner."

## 51. THE PARABLE OF A BARREN FIG TREE

Luke 13, 6–9

6 And he spoke this parable: "A certain man had a fig tree planted in his vineyard; and
he came seeking fruit thereon, and found none. 7 And he said to the vine-dresser, 'Behold,
for three years now I have come seeking fruit on this fig tree, and I find none. Cut it
down, therefore; why does it still encumber the ground?' 8 But he answered him and said,
'Sir, let it alone this year too, till I dig around it and manure it. 9 Perhaps it may bear
fruit; but if not, then afterwards thou shalt cut it down.'"

## 52. THE HEALING OF A STOOPED WOMAN ON THE SABBATH

Luke 13, 10–17

10 Now he was teaching in one of their synagogues on the Sabbath. 11 And behold, there
was a woman who for eighteen years had had a sickness caused by a spirit; and she was
bent over and utterly unable to look upwards. 12 When Jesus saw her, he called her to him
and said to her, "Woman, thou art delivered from thy infirmity." 13 And he laid his
hands upon her, and instantly she was made straight, and glorified God.
14 But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, ad-
dressed the crowd, saying, "There are six days in which one ought to work; on these
therefore come and be cured, and not on the Sabbath." 15 But the Lord answered him and
said, "Hypocrites! does not each one of you on the Sabbath loose his ox or ass from the
manger, and lead it forth to water? 16 And this woman, daughter of Abraham as she is,
whom Satan has bound, lo, for eighteen years, ought not she to have been loosed from this
bond on the Sabbath?"
17 And as he said these things, all his adversaries were put to shame; and the entire
crowd rejoiced at all the glorious things that were done by him.

## 53. THE PARABLE OF THE MUSTARD SEED AND THE LEAVEN

Luke 13, 18–21

18 He said therefore, "What is
the kingdom of God like, and to
what shall I liken it? 19 It is like
a grain of mustard seed, which a
man took and cast into his own
garden; and it grew and became a
large tree, and the birds of the air
dwelt in its branches."

20 And again he said, "To what
shall I liken the kingdom of God?
21 It is like leaven, which a woman
took and buried in three measures
of flour, until all of it was leavened."

[Matthew 13, 31–33]

31 *Another parable he set before
them, saying, "The kingdom of
heaven is like a grain of mustard
seed, which a man took and sowed
in his field.* 32 *This indeed is the
smallest of all the seeds; but when it
grows up it is larger than any herb
and becomes a tree, so that the birds
of the air come and dwell in its
branches."*

33 *He told them another parable:
"The kingdom of heaven is like
leaven, which a woman took and
buried in three measures of flour,
until all of it was leavened."*

[Mark 4, 30–32]

30 *And he said, "To what shall we
liken the kingdom of God; or to
what parable shall we compare it?*
31 *It is like a grain of mustard seed,
which, when sown upon the earth,
is the smallest of all the seeds upon
the earth;* 32 *yet when it is sown, it
grows up and becomes larger than
any herb, and puts out great branches,
so that the birds of the air can dwell
beneath its shade."*

## 54. THE NARROW GATE

Luke 13, 22–30

[Matthew 7, 13f; 25, 10–12; 7, 22f; 8, 11f]

22 And he was passing on through towns and villages,
teaching and making his way towards Jerusalem.
23 But someone said to him, "Lord, are only a few to
be saved?"

But he said to them, 24 "Strive to enter by the nar-
row gate; for many, I tell you, will seek to enter and
will not be able.

25 But when the master of the house has entered and
shut the door, you will begin to stand outside and
knock at the door, saying, 'Lord, open for us!' And
he shall say to you in answer, 'I do not know
where you are from.'
26 Then you shall begin to say, 'We ate and drank
in thy presence, and thou didst teach in our
streets.' 27 And he shall say to you, 'I do not know
where you are from. Depart from me, all you
workers of iniquity.' 28 There will be the weep-
ing, and the gnashing of teeth, when you shall see
Abraham and Isaac and Jacob and all the prophets in
the kingdom of God, but you yourselves cast forth out-
side. 29 And they will come from the east and from
the west, from the north and from the south, and will
feast in the kingdom of God. 30 And behold, there are
last who will be first, and there are first who will be
last."

7, 13 "*Enter by the narrow gate. For wide is the gate
and broad is the way that leads to destruction, and many
there are who enter that way.* 14 *How narrow the gate
and close the way that leads to life! And few there are
who find it.*"

25, 10 "*Now while they were away buying, the bride-
groom came; and those who were ready went in with him
to the marriage feast, and the door was shut.* 11 *Finally
there came also the other virgins, and said, 'Sir, sir, open
the door for us!'* 12 *But he answered and said, 'Amen I
say to you, I do not know you.'*" 7, 22 "*Many will say to
me in that day, 'Lord, Lord, did we not prophesy in thy
name, and cast out devils in thy name, and work many
miracles in thy name?'* 23 *And then I will declare to
them, 'I never knew you. Depart from me, you workers
of iniquity!'*"

8, 11 "*And I tell you that many will come from the east
and from the west, and will feast with Abraham and
Isaac and Jacob in the kingdom of heaven,* 12 *but the chil-
dren of the kingdom will be put forth into the darkness
outside; there will be the weeping, and the gnashing of
teeth.*"

## 55. JESUS AND HEROD

Luke 13, 31–33

31 On that same day certain Pharisees came up, saying to him, "Depart and be on thy
way, for Herod wants to kill thee." 32 And he said to them, "Go and say to that fox,
'Behold, I cast out devils and perform cures today and tomorrow, and the third day I am
to end my course. 33 Nevertheless, I must go my way today and tomorrow and the next
day, for it cannot be that a prophet perish outside Jerusalem.'"

## 56. PROPHECY CONCERNING JERUSALEM

Luke 13, 34f

34 "Jerusalem, Jerusalem, thou who killest the
prophets, and stonest those who are sent to thee! How
often would I have gathered thy children together, as a
hen gathers her young under her wings, but thou
wouldst not! 35 Behold, your house is left to you.
And I say to you, you shall not see me until the time
comes when you shall say, 'Blessed is he who comes in
the name of the Lord!'"

[Matthew 23, 37–39]

37 "*Jerusalem, Jerusalem! thou who killest the
prophets, and stonest those who are sent to thee! How
often would I have gathered thy children together, as a
hen gathers her young under her wings, but thou wouldst
not!* 38 *Behold, your house is left to you desolate.* 39 *For
I say to you, you shall not see me henceforth until you
shall say, 'Blessed is he who comes in the name of the
Lord!'*"

## 57. JESUS AT THE HOUSE OF ONE OF THE RULERS OF THE PHARISEES

### (a) A Man with Dropsy

Luke 14, 1–6

1 And it came to pass, when he entered the house of one of the rulers of the Pharisees on
the Sabbath to take food, that they were watching him. 2 And behold, there was a certain
man before him who had the dropsy. 3 And Jesus asked the lawyers and Pharisees, saying,
"Is it lawful to cure on the Sabbath?"
4 But they remained silent. And he took and healed him and let him go. 5 Then
addressing them, he said, "Which of you shall have an ass or an ox fall into a pit, and will
not immediately draw him up on the Sabbath?" 6 And they could give him no answer to
these things.

### (b) The Last Seat

Luke 14, 7–11

7 But he also spoke a parable to those invited, observing how they were choosing the first
places at table, and he said to them, 8 "When thou art invited to a wedding feast, do not
recline in the first place, lest perhaps one more distinguished than thou have been invited
by him, 9 and he who invited thee and him come and say to thee, 'Make room for this
man'; and then thou begin with shame to take the last place. 10 But when thou art in-
vited, go and recline in the last place; that when he who invited thee comes in, he may
say to thee, 'Friend, go up higher!' Then thou wilt be honored in the presence of all who
are at table with thee. 11 For everyone who exalts himself shall be humbled, and he who
humbles himself shall be exalted."

### (c) Poor Guests

Luke 14, 12–14

12 But he also said to him who had invited him, "When thou givest a dinner or a supper,
do not invite thy friends, or thy brethren, or thy relatives, or thy rich neighbors, lest perhaps
they also invite thee in return, and a recompense be made to thee. 13 But when thou givest
a feast, invite the poor, the crippled, the lame, the blind; 14 and blessed shalt thou be, be-
cause they have nothing to repay thee with; for thou shalt be repaid at the resurrection of
the just."

### (d) The Parable of a Great Supper

Luke 14, 15–24

15 Now when one of those who were at table with
him had heard this, he said to him, "Blessed is he who
shall feast in the kingdom of God."

16 But he said to him, "A certain man gave a great
supper, and he invited many. 17 And he sent his serv-
ant at supper time to tell those invited to come, for
everything is now ready. 18 And they all with one ac-
cord began to excuse themselves. The first said to
him, 'I have bought a farm, and I must go out and see
it; I pray thee hold me excused.' 19 And another said,
'I have bought five yoke of oxen, and I am on my way
to try them; I pray thee hold me excused.' 20 And
another said, 'I have married a wife, and therefore I
cannot come.'

[Matthew 22, 1–10]

1 *And Jesus addressed them, and spoke to them again*
*in parables,* 2 *saying, "The kingdom of heaven is like a*
*king who made a marriage feast for his son.* 3 *And he*
*sent his servants to call in those invited to the marriage*
*feast, but they would not come.* 4 *Again he sent out*
*other servants, saying, 'Tell those who are invited, Be-*
*hold, I have prepared my dinner; my oxen and fallings*
*are killed, and everything is ready; come to the marriage*
*feast.'* 5 *But they made light of it, and went off, one to*
*his farm, and another to his business;* 6 *and the rest laid*
*hold of his servants, treated them shamefully, and killed*
*them.*

21 "And the servant returned, and reported these
things to his master. Then the master of the house
was angry and said to his servant, 'Go out quickly into
the streets and lanes of the city, and bring in here the
poor, and the crippled, and the blind, and the lame.'
22 And the servant said, 'Sir, thy order has been carried
out, and still there is room.' 23 Then the master said
to the servant, 'Go out into the highways and hedges,
and make them come in, so that my house may be
filled. 24 For I tell you that none of those who were
invited shall taste of my supper.' "

7 *"But when the king heard of it, he was angry; and he*
*sent his armies and destroyed those murderers, and burnt*
*their city.* 8 *Then he said to his servants, 'The marriage*
*feast indeed is ready, but those who were invited were not*
*worthy;* 9 *go therefore to the crossroads, and invite to the*
*marriage feast whomever you shall find.'* 10 *And his*
*servants went out into the roads, and gathered all whom*
*they found, both good and bad; and the marriage feast*
*was filled with guests."*

## 58. THE FOLLOWING OF CHRIST

Luke 14, 25–35

25 Now great crowds were going
along with him. And he turned
and said to them, 26 "If anyone
comes to me and does not hate his
father and mother, and wife and
children, and brothers and sisters,
yes, and even his own life, he
cannot be my disciple. 27 And he
who does not carry his cross and
follow me, cannot be my disciple.
28 "For which of you, wishing to
build a tower, does not sit down
first and calculate the outlays that
are necessary, whether he has the
means to complete it? 29 Lest,
after he has laid the foundation
and is not able to finish, all
who behold begin to mock him,
30 saying, 'This man began to build
and was not able to finish!'
31 "Or what king setting out to
engage in battle with another king,
does not sit down first and consider
whether he is able with ten thou-
sand men to meet him who with
twenty thousand is coming against
him? 32 Or else, whilst the other is
yet at a distance, he sends a delega-
tion and asks the terms of peace.
33 So, therefore, every one of you
who does not renounce all that he
possesses, cannot be my disciple.
34 "Salt is good; but if even the
salt loses its strength, what shall
it be seasoned with? 35 It is fit
neither for the land nor for the
manure heap, but must be thrown
out. He who has ears to hear,
let him hear."

[Matthew 10, 37f; 5, 13]

10, 37 *"He who loves father or*
*mother more than me is not worthy of*
*me; and he who loves son or daughter*
*more than me is not worthy of me.*
38 *And he who does not take up his*
*cross and follow me, is not worthy*
*of me."*

5, 13 *"You are the salt of the*
*earth; but if the salt loses its strength,*
*what shall it be salted with? It is*
*no longer of any use but to be*
*thrown out and trodden underfoot by*
*men."*

[Mark 9, 49]

49 *"Salt is good; but if the salt*
*becomes insipid, what shall you*
*season it with? Have salt in your-*
*selves, and be at peace with one*
*another."*

## 59. THE PARABLE OF THE LOST SHEEP

Luke 15, 1–7

[1] Now the publicans and sinners were drawing near to him to listen to him. [2] And the Pharisees and the Scribes murmured, saying, "This man welcomes sinners and eats with them."

[3] But he spoke to them this parable, [4] saying, "What man of you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the desert, and go after that which is lost, until he find it? [5] And when he has found it, he lays it upon his shoulders rejoicing. [6] And on coming home he calls together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' [7] I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance."

[Matthew 18, 12–14]

[12] "*What do you think? If a man have a hundred sheep, and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed?* [13] *And if he happen to find it, amen I say to you, he rejoices over it more than over the ninety-nine that did not go astray.* [14] *Even so, it is not the will of your Father in heaven that a single one of these little ones should perish.*"

## 60. THE PARABLE OF THE LOST COIN

Luke 15, 8–10

[8] "Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? [9] And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma that I had lost.' [10] Even so, I say to you, there will be joy among the angels of God over one sinner who repents."

## 61. THE PARABLE OF THE PRODIGAL SON

Luke 15, 11–32

[11] And he said, "A certain man had two sons. [12] And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his means between them.

[13] "And not many days later, the younger son gathered up all his wealth, and took his journey into a far country; and there he squandered his fortune in loose living. [14] And after he had spent all, there came a grievous famine over that country, and he began himself to suffer want. [15] And he went and joined one of the citizens of that country, who sent him to his farm to feed swine. [16] And he longed to fill his belly with the pods that the swine were eating, but no one offered to give them to him.

[17] "But when he came to himself, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing here with hunger! [18] I will get up and go to my father, and will say to him, Father, I have sinned against heaven and before thee. [19] I am no longer worthy to be called thy son; make me as one of thy hired men.' [20] And he arose and went to his father.

"But while he was yet a long way off, his father saw him and was moved with compassion, and ran and fell upon his neck and kissed him. [21] And the son said to him, 'Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son.' [22] But the father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; [23] and bring out the fattened calf and kill it, and let us eat and make merry; [24] because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry.

[25] "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. [26] And calling one of the servants he inquired what this meant. [27] And he said to him, 'Thy brother has come, and thy father has killed the fattened calf, because he has got him back safe.' [28] But he was angered and would not go in.

"His father, therefore, came out and began to entreat him. [29] But he answered and

said to his father, 'Behold, these many years I have been serving thee, and have never transgressed one of thy commands; and yet thou hast never given me a kid that I might make merry with my friends. 30 But when this thy son comes, who has devoured his means with harlots, thou hast killed for him the fattened calf.'

31 "But he said to him, 'Son, thou art always with me, and all that is mine is thine; 32 but we were bound to make merry and rejoice, for this thy brother was dead, and has come to life; he was lost, and is found.' "

## 62. THE PARABLE OF THE UNJUST STEWARD

Luke 16, 1–13 [Matthew 6, 24]

1 And he said also to his disciples, "There was a certain rich man who had a steward, who was reported to him as squandering his possessions. 2 And he called him and said to him, 'What is this that I hear of thee? Make an accounting of thy stewardship, for thou canst be steward no longer.'

3 "And the steward said within himself, 'What shall I do, seeing that my master is taking away the stewardship from me? To dig I am not able; to beg I am ashamed. 4 I know what I shall do, that when I am removed from my stewardship they may receive me into their houses.' 5 And he summoned each of his master's debtors and said to the first, 'How much dost thou owe my master?' 6 And he said, 'A hundred jars of oil.' He said to him, 'Take thy bond and sit down at once and write fifty.' 7 Then he said to another, 'How much dost thou owe?' He said, 'A hundred kors of wheat.' He said to him, 'Take thy bond and write eighty.'

8 "And the master commended the unjust steward, in that he had acted prudently; for the children of this world are in relation to their own generation more prudent than are the children of the light. 9 And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwellings.

10 "He who is faithful in a very little thing is faithful also in much; and he who is unjust in a very little thing is unjust also in much. 11 Therefore, if in the case of the wicked mammon you have not proved faithful, who will entrust to you what is true? 12 And if in the case of what belongs to another you have not proved faithful, who will give you what is your own? 13 No servant can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon."

24 "*No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon.*"

## 63. THE PRETENSES OF THE PHARISEES

Luke 16, 14–18 [Matthew 11, 12f; 5, 18. 32; 19, 9] [Mark 10, 11f]

14 Now the Pharisees, who were fond of money, were listening to all these things, and they began to sneer at him. 15 And he said to them, "You are they who declare yourselves just in the sight of men,

but God knows your heart; for that which is exalted in the sight of men is an abomination before God. 16 Until John came, there were the Law and the Prophets; since then the kingdom of God is being preached, and everyone is forcing his way into it. 17 Yet it is easier for heaven and earth to pass away than for one tittle of the Law to fail.

18 "Everyone who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery."

11, 12 "*But from the days of John the Baptist until now the kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force.* 13 *For all the Prophets and the Law have prophesied until John.*" 5, 18 "*For amen I say to you, till heaven and earth pass away, not one jot or one tittle shall be lost from the Law till all things have been accomplished.*

32 *But I say to you that everyone who puts away his wife, save on account of immorality, causes her to commit adultery; and he who marries a woman who has been put away commits adultery.*"

19, 9 "*And I say to you, that whoever puts away his wife, except for immorality, and marries another, commits adultery; and he who marries a woman who has been put away commits adultery.*"

11 *And he said to them, "Whoever puts away his wife and marries another, commits adultery against her;* 12 *and if the wife puts away her husband, and marries another, she commits adultery.*"

## 64. THE PARABLE OF THE RICH MAN AND LAZARUS

Luke 16, 19–31

19 "There was a certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. 20 And there was a certain poor man, named Lazarus, who lay at his gate, covered with sores, 21 and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. 22 And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. 23 And lifting up his eyes, being in torments, he saw Abraham afar off and Lazarus in his bosom. 24 And he cried out and said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.'

25 "But Abraham said to him, 'Son, remember that thou in thy lifetime hast received good things, and Lazarus in like manner evil things; but now here he is comforted whereas thou art tormented. 26 And besides all that, between us and you a great gulf is fixed, so that they who wish to pass over from this side to you cannot, and they cannot cross from your side to us.'

27 "And he said, 'Then, father, I beseech thee to send him to my father's house, 28 for I have five brothers, that he may testify to them, lest they too come into this place of torments.' 29 And Abraham said to him, 'They have Moses and the Prophets, let them hearken to them.' 30 But he answered, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' 31 But he said to him, 'If they do not hearken to Moses and the Prophets, they will not believe even if someone rises from the dead.' "

## 65. VARIOUS ADMONITIONS TO THE DISCIPLES

### (a) Avoiding Scandal

Luke 17, 1f

1 And he said to his disciples, "It is impossible that scandals

[Matthew 18, 6f]

6 "*But whoever causes one of these little ones who believe in me to sin,*

[Mark 9, 41]

41 "*And whoever causes one of these little ones who believe in me to*

should not come; but woe to him through whom they come! [2] It were better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should cause one of these little ones to sin."

*it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea.*

[7] *"Woe to the world because of scandals! For it must needs be that scandals come, but woe to the man through whom scandal does come!"*

*sin, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea."*

### (b) Forgiveness of Injuries

Luke 17, 3f

[3] "Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. [4] And if seven times in the day he sin against thee, and seven times in the day turn back to thee, saying, 'I repent,' forgive him."

[Matthew 18, 15. 21f]

[15] *"But if thy brother sin against thee, go and show him his fault, between thee and him alone. If he listen to thee, thou hast won thy brother."*

[21] *Then Peter came up to him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"* [22] *Jesus said to him, "I do not say to thee seven times, but seventy times seven."*

### (c) Efficacy of Faith

Luke 17, 5f

[5] And the apostles said to the Lord, "Increase our faith." [6] And the Lord answered, "If you have faith even like a mustard seed, you will say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey you."

### (d) The Unprofitable Servant

Luke 17, 7–10

[7] "But which of you is there, having a servant plowing or tending sheep, who will say to him on his return from the field, 'Come at once and recline at table!' [8] But will he not say to him, 'Prepare my supper, and gird thyself and serve me till I have eaten and drunk; and afterwards thou thyself shall eat and drink?' [9] Does he thank that servant for doing what he commanded him? [10] I do not think so. Even so you also, when you have done everything that was commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do.' "

## 66. JESUS DEPARTS FROM GALILEE

Luke 17, 11

[11] And it came to pass as he was going to Jerusalem, that he was passing between Samaria and Galilee.

## 67. THE CURE OF THE TEN LEPERS

Luke 17, 12–19

[12] And as he was entering a certain village, there met him ten lepers, who stood afar off [13] and lifted up their voice, crying, "Jesus, master, have pity on us." [14] And when he saw them he said, "Go, show yourselves to the priests." And it came to pass as they were on their way, that they were made clean. [15] But one of them, seeing that he was made clean, returned, with a loud voice glorifying God, [16] and he fell on his face at his feet, giving thanks; and he was a Samaritan.

17 But Jesus answered and said, "Were not the ten made clean? But where are the
nine? 18 Has no one been found to return and give glory to God except this foreigner?"
19 And he said to him, "Arise, go thy way, for thy faith has saved thee."

## 68. THE COMING OF THE KINGDOM OF GOD AND THE DAY OF THE SON OF MAN

Luke 17, 20–37 [Matthew 24, 26–28. 37–41; 10, 39]

20 And on being asked by the Pharisees, "When is the kingdom of God coming?" he answered and said to them, "The kingdom of God comes unawares. 21 Neither will they say, 'Behold, here it is,' or 'Behold, there it is.' For behold, the kingdom of God is within you."

22 But he said to the disciples, "The days will come when you will long to see one day of the Son of Man, and will not see it. 23 And they will say to you, 'Behold, here he is; behold, there he is.' Do not go, nor follow after them. 24 For as the lightning when it lightens flashes from one end of the sky to the other, so will the Son of Man be in his day. 25 But first he must suffer many things and be rejected by this generation.

26 "And as it came to pass in the days of Noe, even so will it be in the days of the Son of Man. 27 They were eating and drinking, they were marrying and giving in marriage, until the day when Noe entered the ark, and the flood came and destroyed them all. 28 Or as it came to pass in the days of Lot. They were eating and drinking, they were buying and selling, they were planting and building; 29 but on the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all. 30 In the same wise will it be on the day that the Son of Man is revealed. 31 In that hour let him who is on the housetop and his goods in the house, not go down to take them away; and likewise let him who is in the field not turn back. 32 Remember Lot's wife. 33 Whoever tries to save his life will lose it; and whoever loses it will preserve it. 34 I say to you, on that night there will be two on one bed; one will be taken, and the other will be left. 35 Two women will be grinding together; one will be taken, and the other will be left. Two men will be in the field; one will be taken, and the other will be left."

36 And they answered and said to him, "Where, Lord?" 37 He said to them, "Wherever the body is, there will the eagles be gathered together."

24, 26 "*If therefore they say to you, 'Behold, he is in the desert,' do not go forth; 'Behold, he is in the inner chambers,' do not believe it.* 27 *For as the lightning comes forth from the east and shines even to the west, so also will the coming of the Son of Man be.*"

37 "*And as it was in the days of Noe, even so will the coming of the Son of Man be.* 38 *For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noe entered the ark,* 39 *and they did not understand until the flood came and swept them all away; even so will the coming of the Son of Man be.*"

10, 39 "*He who finds his life will lose it, and he who loses his life for my sake, will find it.*"

24, 40 "*Then two men will be in the field; one will be taken, and one will be left.* 41 *Two women will be grinding at the millstone; one will be taken, and one will be left.*"

24, 28 "*Wherever the body is, there will the eagles be gathered together.*"

## 69. THE GODLESS JUDGE

Luke 18, 1–8

1 And he also told them a parable — that they must always pray and not lose heart —
2 saying, "There was a judge in a certain town who did not fear God and did not respect
man. 3 Now there was a certain widow in that town, and she kept coming to him, saying,
'Do me justice against my adversary.' 4 And he would not for a long time. But afterwards he said within himself, 'Although I do not fear God, nor even respect man, 5 yet because this widow bothers me, I will do her justice, lest by her continual coming she finally wear me out.' "

6 And the Lord said, "Hear what the unjust judge says; 7 and will not God avenge his
elect, who cry to him day and night? And will he be slow to act in their case? 8 I tell you
that he will avenge them quickly. Yet when the Son of Man comes, will he find, do you
think, faith on the earth?"

## 70. THE PARABLE OF THE PHARISEE AND THE PUBLICAN

Luke 18, 9–14

9 But he spoke this parable also to some who trusted in themselves as being just and
despised others. 10 "Two men went up to the temple to pray, the one a Pharisee and the
other a publican. 11 The Pharisee stood and began to pray thus within himself: 'O God,
I thank thee that I am not like the rest of men, robbers, dishonest, adulterers, or even like
this publican. 12 I fast twice a week; I pay tithes of all that I possess.' 13 But the publi-
can, standing afar off, would not so much as lift up his eyes to heaven, but kept striking his
breast, saying, 'O God, be merciful to me the sinner!'
14 "I tell you, this man went back to his home justified rather than the other; for every-
one who exalts himself shall be humbled, and he who humbles himself shall be exalted."

## 71. JESUS COMES TO THE DISTRICT OF JUDEA BEYOND THE JORDAN

Matthew 19, 1f

1 And it came to pass when Jesus had brought these
words to a close, that he departed from Galilee and
came to the district of Judea beyond the Jordan.
2 And great crowds followed him, and he cured them
there.

Mark 10, 1

1 And leaving that place, he came to the district of
Judea beyond the Jordan, and crowds again flocked to
him. And as had been his custom, he again began to
teach them.

## 72. THE QUESTION OF DIVORCE

[Luke 16, 18]

18 "*Everyone who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery.*"

Matthew 19, 3–12

3 And there came to him some
Pharisees, testing him, and saying,
"Is it lawful for a man to put away
his wife for any cause?" 4 But he
answered and said to them, "Have
you not read that the Creator, from
the beginning, made them male and
female, and said, 5 'For this cause
a man shall leave his father and
mother, and cleave to his wife, and
the two shall become one flesh'?
6 Therefore now they are no longer
two, but one flesh. What there-
fore God has joined together, let
no man put asunder." 7 They said
to him, "Why then did Moses
command to give a written notice
of dismissal, and to put her away?"
8 He said to them, "Because
Moses, by reason of the hardness of
your heart, permitted you to put
away your wives; but it was not
so from the beginning. 9 And I
say to you that whoever puts away
his wife, except for immorality, and
marries another, commits adultery;
and he who marries a woman who

Mark 10, 2–12

2 And some Pharisees coming up
asked him, testing him, "Is it law-
ful for a man to put away his wife?"
3 But he answered and said to them,
"What did Moses command you?"
4 They said, "Moses permitted us
to write a notice of dismissal, and
to put her away." 5 But Jesus
said to them, "By reason of the
hardness of your heart he wrote
you that commandment. 6 But
from the beginning of creation God
made them male and female.
7 'For this cause a man shall leave
his father and mother, and cleave
to his wife, 8 and the two shall
become one flesh.' Therefore now
they are no longer two, but one
flesh. 9 What therefore God has
joined together, let no man put
asunder."
10 And in the house, his disciples
again asked him concerning this.
11 And he said to them, "Whoever
puts away his wife and marries
another, commits adultery against
her; 12 and if the wife puts away

has been put away commits adultery."

10 His disciples said to him, "If the case of a man with his wife is so, it is not expedient to marry." 11 And he said, "Not all can accept this teaching; but those to whom it has been given. 12 For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves so for the kingdom of heaven's sake. Let him accept it who can."

her husband, and marries another, she commits adultery."

born, and not matured castrated people

celibates (spiritually)

## 73. JESUS BLESSES THE CHILDREN

### Luke 18, 15–17

15 Now they were bringing the babes also to him that he might touch them; but when the disciples saw it, they rebuked them. 16 But Jesus called them together and said, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. 17 Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it."

### Matthew 19, 13–15

13 Then were brought to him little children that he might lay his hands on them and pray; but the disciples rebuked them. 14 But Jesus said to them, "Let the little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven." 15 And when he had laid his hands on them, he departed from that place.

### Mark 10, 13–16

13 And they were bringing little children to him that he might touch them; but the disciples rebuked those who brought them. 14 But when Jesus saw them, he was indignant, and said to them, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. 15 Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it." 16 And he put his arms about them, and laying his hands upon them, he began to bless them.

## 74. THE RICH YOUNG MAN

### Luke 18, 18–23

18 And a certain ruler asked him, saying, "Good Master, what shall I do to gain eternal life?" 19 But Jesus said to him, "Why dost thou call me good? No one is good but God only. 20 Thou knowest the commandments:

Thou shalt not kill,
Thou shalt not commit adultery,
Thou shalt not steal,
Thou shalt not bear false witness,
Honor thy father and mother."

### Matthew 19, 16–22

16 And behold, a certain man came to him and said, "Good Master, what good work shall I do to have eternal life?" 17 He said to him, "Why dost thou ask me about what is good? One there is who is good, that is God. But if thou wilt enter into life, keep the commandments." 18 He said to him, "Which?" And Jesus said,

"Thou shalt not kill,
Thou shalt not commit adultery,
Thou shalt not steal,
Thou shalt not bear false witness,
19 Honor thy father and mother,
and, Thou shalt love thy neighbor as thyself."

### Mark 10, 17–22

17 And as he was going forth on his journey, a certain man running up fell upon his knees before him, and asked him, "Good Master, what shall I do to gain eternal life?" 18 But Jesus said to him, "Why dost thou call me good? No one is good but God only. 19 Thou knowest the commandments:

Thou shalt not commit adultery,
Thou shalt not kill,
Thou shalt not steal,
Thou shalt not bear false witness,
Thou shalt not defraud,
Honor thy father and mother."

21 And he said, "All these I have
kept ever since I was a child."
22 But when Jesus heard this, he
said to him, "One thing is still
lacking to thee; sell all that thou
hast, and give to the poor, and
thou shalt have treasure in heaven;
and come, follow me." 23 When he
heard these things, he was much
grieved, for he was very rich.

20 The young man said to him,
"All these I have kept; what is yet
wanting to me?" 21 Jesus said to
him, "If thou wilt be perfect, go,
sell what thou hast, and give to the
poor, and thou shalt have treasure
in heaven; and come, follow me."
22 But when the young man heard
the saying, he went away sad, for
he had great possessions.

20 And he answered and said,
"Master, all these I have kept ever
since I was a child." 21 And Jesus,
looking upon him, loved him, and
said to him, "One thing is lacking
to thee; go, sell whatever thou
hast, and give to the poor, and
thou shalt have treasure in heaven;
and come, follow me." 22 But his
face fell at the saying, and he went
away sad, for he had great posses-
sions.

## 75. THE DANGER OF RICHES

### Luke 18, 24–27

24 But Jesus, seeing him become
sad, said, "With what difficulty
will they who have riches enter the
kingdom of God! 25 For it is easier
for a camel to pass through an eye
of a needle, than for a rich man to
enter the kingdom of God." 26 And
they who heard it said, "Who then
can be saved?" 27 He said to them,
"Things that are impossible with
men are possible with God."

### Matthew 19, 23–26

23 But Jesus said to his disciples,
"Amen I say to you, with difficulty
will a rich man enter the kingdom
of heaven. 24 And further I say
to you, it is easier for a camel to
pass through an eye of a needle,
than for a rich man to enter the
kingdom of heaven." 25 The disci-
ples, hearing this, were exceedingly
astonished, and said, "Who then
can be saved?" 26 And looking
upon them, Jesus said to them,
"With men this is impossible, but
with God all things are possible."

### Mark 10, 23–27

23 And Jesus looking round, said
to his disciples, "With what diffi-
culty will they who have riches
enter the kingdom of God!" 24 But
the disciples were amazed at his
word. But Jesus again addressed
them, saying, "Children, with what
difficulty will they who trust in
riches enter the kingdom of God!
25 It is easier for a camel to pass
through the eye of a needle, than
for a rich man to enter the kingdom
of God." 26 But they were aston-
ished the more, saying among
themselves, "Who then can be
saved?" 27 And looking upon them,
Jesus said, "With men it is impos-
sible, but not with God; for all
things are possible with God."

## 76. THE REWARD OF THOSE WHO MAKE SACRIFICES TO FOLLOW CHRIST

### Luke 18, 28–30

28 And Peter said, "Behold, we
have left all and followed thee."
29 And he said to them, "Amen I
say to you, there is no one who has
left house, or parents, or brothers,
or wife, or children, for the sake of
the kingdom of God, 30 who shall
not receive much more in the pres-
ent time, and in the age to come
life everlasting."

### Matthew 19, 27–30

27 Then Peter addressed him,
saying, "Behold, we have left all
and followed thee; what then shall
we have?" 28 And Jesus said to
them, "Amen I say to you that
you who have followed me, in the
regeneration when the Son of Man
shall sit on the throne of his glory,
shall also sit on twelve thrones,
judging the twelve tribes of Israel.
29 And everyone who has left house,
or brothers, or sisters, or father, or
mother, or wife, or children, or
lands, for my name's sake, shall
receive a hundredfold, and shall
possess life everlasting. 30 But
many who are first now will be
last, and many who are last now
will be first."

### Mark 10, 28–31

28 Peter began to say to him,
"Behold, we have left all and fol-
lowed thee." 29 Answering, Jesus
said, "Amen I say to you, there is
no one who has left house, or
brothers, or sisters, or mother, or
father, or children, or lands, for
my sake and for the gospel's sake,
30 who shall not receive now in the
present time a hundredfold as
much, houses, and brothers, and
sisters, and mothers, and children,
and lands—along with persecu-
tions, and in the age to come life
everlasting. 31 But many who are
first now will be last, and many
who are last now will be first."

## 77. THE PARABLE OF THE LABORERS IN THE VINEYARD

Matthew 20, 1–16

1 "For the kingdom of heaven is like a householder who went out early in the morning to
hire laborers for his vineyard. 2 And having agreed with the laborers for a denarius a day,
he sent them into his vineyard. 3 And about the third hour, he went out and saw others
standing in the market place idle; 4 and he said to them, 'Go you also into the vineyard,
and I will give you whatever is just.' 5 So they went. And again he went out about the
sixth, and about the ninth hour, and did as before. 6 But about the eleventh hour he went
out and found others standing, and he said to them, 'Why do you stand here all day idle?'
7 They said to him, 'Because no man has hired us.' He said to them, 'Go you also into the
vineyard.' 8 But when evening had come, the owner of the vineyard said to his steward,
'Call the laborers, and pay them their wages, beginning from the last even to the first.'
9 Now when they of the eleventh hour came, they received each a denarius. 10 And when
the first in their turn came, they thought that they would receive more; but they also re-
ceived each his denarius. 11 And on receiving it, they began to murmur against the house-
holder, 12 saying, 'These last have worked a single hour, and thou hast put them on a level
with us, who have borne the burden of the day's heat.' 13 But answering one of them, he
said, 'Friend, I do thee no injustice; didst thou not agree with me for a denarius? 14 Take
what is thine and go; I choose to give to this last even as to thee. 15 Have I not a right to
do what I choose? Or art thou envious because I am generous?' 16 Even so the last shall
be first, and the first last; for many are called, but few are chosen."

## 78. JESUS IN JERUSALEM FOR THE FEAST OF THE DEDICATION

John 10, 22–39

22 Now there took place at Jerusalem the feast of the Dedication; and it was winter.
23 And Jesus was walking in the temple, in Solomon's porch. 24 The Jews therefore gath-
ered round him, and said to him, "How long dost thou keep us in suspense? If thou art the
Christ, tell us openly."

25 Jesus answered them, "I tell you and you do not believe. The works that I do in the
name of my Father, these bear witness concerning me. 26 But you do not believe because
you are not of my sheep. 27 My sheep hear my voice, and I know them and they follow me.
28 And I give them everlasting life; and they shall never perish, neither shall anyone snatch
them out of my hand. 29 What my Father has given me is greater than all; and no one is
able to snatch anything out of the hand of my Father. 30 I and the Father are one."

31 The Jews therefore took up stones to stone him. 32 Jesus answered them, "Many
good works have I shown you from my Father. For which of these works do you stone
me?" 33 The Jews answered him, "Not for a good work do we stone thee, but for blas-
phemy, and because thou, being a man, makest thyself God."

34 Jesus answered them, "Is it not written in your Law,

'I said you are gods'?

35 If he called them gods to whom the word of God was addressed (and the Scripture cannot
be broken), 36 do you say of him whom the Father has made holy and sent into the world,
'Thou blasphemest,' because I said, 'I am the Son of God'? 37 If I do not perform the works
of my Father, do not believe me. 38 But if I do perform them, and if you are not willing to
believe me, believe the works, that you may know and believe that the Father is in me and I
in the Father."

39 They sought therefore to seize him; and he went forth out of their hands.

## 79. JESUS REMAINS IN PEREA WITH HIS DISCIPLES

John 10, 40–42

40 And again he went away beyond the Jordan, to the place where John was at first bap-
tizing; and there he stayed. 41 And many came to him; and they were saying, "John
indeed worked no sign. 42 All things, however, that John said of this man were true."
And many believed in him.

## 80. THE RAISING OF LAZARUS AT BETHANY

John 11, 1–44

[1] Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister
Martha. [2] Now it was Mary who anointed the Lord with ointment, and wiped his feet dry
with her hair, whose brother Lazarus was sick. [3] The sisters therefore sent to him, saying,
"Lord, behold, he whom thou lovest is sick."

[4] But when Jesus heard this, he said to them, "This sickness is not unto death, but for
the glory of God, that through it the Son of God may be glorified." [5] Now Jesus loved
Martha and her sister Mary, and Lazarus. [6] So when he heard that he was sick, he re-
mained two more days in the same place. [7] Then afterwards he said to his disciples, "Let
us go again into Judea."

[8] The disciples said to him, "Rabbi, just now the Jews were seeking to stone thee; and
dost thou go there again?" Jesus answered, "Are there not twelve hours in the day? [9] If
a man walks in the day, he does not stumble, because he sees the light of this world. [10] But
if he walks in the night, he stumbles, because the light is not in him."

[11] These things he spoke, and after this he said to them, "Lazarus, our friend, sleeps.
But I go that I may wake him from sleep." [12] His disciples therefore said, "Lord, if he
sleeps, he will be safe." [13] Now Jesus had spoken of his death, but they thought he was
speaking of the repose of sleep. [14] So then Jesus said to them plainly, "Lazarus is dead;
[15] and I rejoice on your account that I was not there, that you may believe. But let us go
to him." [16] Thomas, who is called the Twin, said therefore to his fellow-disciples, "Let
us also go, that we may die with him."

[17] Jesus therefore came and found him already four days in the tomb. [18] Now Bethany
was close to Jerusalem, some fifteen stadia distant. [19] And many of the Jews had come to
Martha and Mary, to comfort them on account of their brother. [20] When, therefore,
Martha heard that Jesus was coming, she went to meet him. But Mary remained at
home.

[21] Martha therefore said to Jesus, "Lord, if thou hadst been here my brother would not
have died. [22] But even now I know that whatever thou shalt ask of God, God will give it
thee."

[23] Jesus said to her, "Thy brother shall rise." [24] Martha said to him, "I know that he
will rise at the resurrection, on the last day." [25] Jesus said to her, "I am the resurrection
and the life; he who believes in me, even if he die, shall live; [26] and whoever lives and
believes in me, shall never die. Dost thou believe this?" [27] She said to him, "Yes, Lord,
I believe that thou art the Christ, the Son of God, who hast come into the world."

[28] And when she had said this, she went away and quietly called Mary her sister, saying,
"The Master is here and calls thee." [29] As soon as she heard this, she rose quickly and
came to him, [30] for Jesus had not yet come into the village, but was still at the place where
Martha had met him.

[31] When, therefore, the Jews who were with her in the house and were comforting her,
saw Mary rise up quickly and go out, they followed her, saying, "She is going to the tomb
to weep there."

[32] When, therefore, Mary came where Jesus was, and saw him, she fell at his feet, and
said to him, "Master, if thou hadst been here, my brother would not have died." [33] When,
therefore, Jesus saw her weeping, and the Jews who had come with her weeping, he groaned
in spirit and was troubled, [34] and said, "Where have you laid him?" They said to him,
"Lord, come and see." [35] And Jesus wept. [36] The Jews therefore said, "See how he loved
him." [37] But some of them said, "Could not he who opened the eyes of the blind, have
caused that this man should not die?"

[38] Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and
a stone was laid against it. [39] Jesus said, "Take away the stone." Martha, the sister of
him who was dead, said to him, "Lord, by this time he is already decayed, for he is dead
four days." [40] Jesus said to her, "Have I not told thee that if thou believe thou shalt be-
hold the glory of God?" [41] They therefore removed the stone. And Jesus, raising his eyes,
said, "Father, I give thee thanks that thou hast heard me. [42] Yet I know that thou always
hearest me; but because of the people who stand round, I spoke, that they may believe
that thou hast sent me." [43] When he had said this, he cried out with a loud voice, "Laza-

rus, come forth!" 44 And at once he who had been dead came forth, bound feet and hands with bandages, and his face was tied up with a cloth. Jesus said to them, "Unbind him, and let him go."

## 81. THE COUNCIL

John 11, 45–53

45 Many therefore of the Jews who had come to Mary, and had seen what he did, believed in him. 46 But some of them went away to the Pharisees, and told them the things that Jesus had done.

47 The chief priests and the Pharisees therefore gathered together a council, and said, "What are we doing? for this man is working many signs. 48 If we let him alone as he is, all will believe in him, and the Romans will come and take away both our place and our nation."

49 But one of them, Caiphas, being high priest that year, said to them, "You know nothing at all; 50 nor do you reflect that it is expedient for us that one man die for the people, instead of the whole nation perishing." 51 This, however, he said not of himself; but being high priest that year, he prophesied that Jesus was to die for the nation; 52 and not only for the nation, but that he might gather into one the children of God who were scattered abroad. 53 So from that day forth their plan was to put him to death.

## 82. JESUS STAYS AT EPHREM

John 11, 54

54 Jesus therefore no longer went about openly among the Jews, but withdrew to the district near the desert, to a town called Ephrem; and there he stayed with his disciples.

## 83. THE JOURNEY FROM EPHREM TO JERICHO

### (a) The Third Prediction of the Passion and Resurrection

Luke 18, 31–34

31 But Jesus taking to himself the Twelve said to them, "Behold, we are going up to Jerusalem, and all things that have been written through the prophets concerning the Son of Man will be accomplished. 32 For he will be delivered to the Gentiles, and will be mocked and scourged and spit upon; 33 and after they have scourged him, they will put him to death; and on the third day he will rise again."

34 And they understood none of these things and this saying was hidden from them, neither did they get to know the things that were being said.

Matthew 20, 17–19

17 And as Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them, 18 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, 19 and will deliver him to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise again."

Mark 10, 32–34

32 They were now on their way, going up to Jerusalem; and Jesus was walking on in front of them, and they were in dismay, and those who followed were afraid. And again taking the Twelve, he began to tell them what would happen to him, saying, 33 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; 34 and they will mock him, and spit upon him, and scourge him, and put him to death; and on the third day he will rise again."

### (b) The Ambition of the Sons of Zebedee

Matthew 20, 20–23

20 Then the mother of the sons of Zebedee came to him with her sons; and worshipping, she made a request of him. 21 He said to her, "What dost thou want?" She said to him, "Command that these my

Mark 10, 35–40

35 And James and John, the sons of Zebedee, came to him, saying, "Master, we want thee to do for us whatever we ask." 36 But he said to them, "What do you want me to do for you?" 37 And they said,

two sons may sit, one at thy right hand and one at thy left hand, in thy kingdom." [22] But Jesus answered and said, "You do not know what you are asking for. Can you drink of the cup of which I am about to drink?" They said to him, "We can." [23] He said to them, "Of my cup you shall indeed drink; but as for sitting at my right hand and at my left, that is not mine to give you, but it belongs to those for whom it has been prepared by my Father."

"Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory." [38] But Jesus said to them, "You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?" [39] And they said to him, "We can." And Jesus said to them, "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; [40] but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared."

### (c) The Indignation of the Apostles

[Luke 22, 24–27]

[24] *Now there arose also a dispute among them, which of them was reputed to be the greatest.* [25] *But he said to them, "The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors.* [26] *But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant.* [27] *For which is the greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves."*

Matthew 20, 24–28

[24] And when the ten heard this, they were indignant at the two brothers. [25] But Jesus called them to him, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. [26] Not so is it among you. On the contrary, whoever wishes to become great among you shall be your servant; [27] and whoever wishes to be first among you shall be your slave; [28] even as the Son of Man has not come to be served but to serve, and to give his life as a ransom for many."

Mark 10, 41–45

[41] And when the ten heard this, they were at first indignant at James and John. [42] But Jesus called them and said to them, "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. [43] But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; [44] and whoever wishes to be first among you shall be the slave of all; [45] for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many."

## 84. THE HEALING OF BARTIMEUS AND ANOTHER BLIND MAN NEAR JERICHO

Luke 18, 35–43

[35] Now it came to pass as he drew near to Jericho, that a certain blind man was sitting by the wayside, begging; [36] but hearing a crowd passing by, he inquired what this might be. [37] And they told him that Jesus of Nazareth was passing by. [38] And he cried out, saying, "Jesus, Son of David, have mercy on me!" [39] And they who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" [40] Then Jesus stopped and commanded that he should be brought to him. And when he drew near, he asked him,

Matthew 20, 29–34

[29] And as they were leaving Jericho, a great crowd followed him. [30] And behold, two blind men sitting by the wayside heard that Jesus was passing by, and cried out, saying, "Lord, Son of David, have mercy on us!" [31] And the crowd angrily tried to silence them. But they cried out all the louder, saying, "Lord, have mercy on us, Son of David!" [32] Then

Mark 10, 46–52

[46] And they came to Jericho. And as he was leaving Jericho with his disciples and a very great crowd, Bartimeus, a blind man, the son of Timeus, was sitting by the wayside, begging. [47] And hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" [48] And many angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" [49] Then Jesus stopped and commanded that he should be called. And they called the blind man and said to him, "Take courage. Get up, he is calling thee." [50] And throwing off his cloak, he sprang to his feet and came to him.

41 saying, "What wouldst thou
have me do for thee?" And he
said, "Lord, that I may see."
42 And Jesus said to him, "Receive
thy sight, thy faith has saved
thee." 43 And at once he received
his sight, and followed him, glorify-
ing God. And all the people upon
seeing it gave praise to God.

Jesus stopped, and called them,
and said, "What will you have me
do for you?" 33 They said to him,
"Lord, that our eyes be opened."
34 And Jesus, moved with compas-
sion for them, touched their eyes;
and at once they received their
sight, and followed him.

51 And Jesus addressed him, saying,
"What wouldst thou have me do
for thee?" And the blind man said
to him, "Rabboni, that I may see."
52 And Jesus said to him, "Go thy
way, thy faith has saved thee."
And at once he received his sight,
and followed him along the road.

## 85. ZACCHAEUS, THE PUBLICAN

Luke 19, 1–10

1 And he entered and was passing through Jericho. 2 And behold there was a man named Zacchæus; and he was a leading publican, and he was rich. 3 And he was trying to see Jesus, who he was, but could not, on account of the crowd, because he was small of stature. 4 So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchæus, make haste and come down; for I must stay in thy house today."

6 And he made haste and came down, and welcomed him joyfully. 7 And upon seeing it all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." 8 But Zacchæus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." 9 Jesus said to him, "Today salvation has come to this house, since he, too, is a son of Abraham. 10 For the Son of Man came to seek and to save what was lost."

## 86. THE PARABLE OF THE GOLD PIECES

Luke 19, 11–28

11 Now as they were listening to these things, he went on to speak a parable, because he was near Jerusalem, and because they thought that the kingdom of God was going to appear immediately.

12 He said therefore, "A certain nobleman went into a far country to obtain for himself a kingdom and then return. 13 And having summoned ten of his servants, he gave them ten gold pieces and said to them, 'Trade till I come.'

14 "But his citizens hated him; and they sent a delegation after him to say, 'We do not wish this man to be king over us.' 15 And it came to pass when he had returned, after receiving the kingdom, that he ordered the servants to whom he had given the money to be called to him in order that he might learn how much each one had made by trading.

16 "And the first came, saying, 'Lord, thy gold piece has earned ten gold pieces.' 17 And he said to him, 'Well done, good servant; because thou has been faithful in a very little, thou shalt have authority over ten towns.'

18 "Then the second came, saying, 'Lord, thy gold piece has made five gold pieces.' 19 And he said to him, 'Be thou also over five towns.'

[Matthew 25, 14–30]

14 *"For it is like a man going abroad, who called his servants and delivered to them his goods.* 15 *And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and then he went on his journey.* 16 *And he who had received the five talents went and traded with them, and gained five more.* 17 *In like manner, he who had received the two gained two more.* 18 *But he who had received the one went away and dug in the earth and hid his master's money.*

19 *"But after a long time the master of those servants came and settled accounts with them.* 20 *And he who had received the five talents came and brought five talents more, saying, 'Master, thou didst deliver to me five talents; behold, I have gained five more over and above.'* 21 *His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'*

22 *"And he also who had received the two talents came and said, 'Master, thou didst deliver to me two talents; behold, I have gained two more.'* 23 *His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'*

20 "And another came, saying, 'Lord, behold thy
gold piece, which I have kept laid up in a napkin; 21 for
I feared thee, because thou art a stern man. Thou
takest up what thou didst not lay down, and thou
reapest what thou didst not sow.' 22 He said to him,
'Out of thy own mouth I judge thee, thou wicked
servant. Thou knewest that I am a stern man, taking
up what I did not lay down and reaping what I did not
sow. 23 Why, then, didst thou not put my money in
a bank, so that I on my return might have gotten it
with interest?' 24 And he said to the bystanders, 'Take
away the gold piece from him, and give it to him who
has the ten gold pieces.' 25 But they said to him,
'Lord, he has ten gold pieces.'

26 "I say to you that to everyone who has shall be
given; but from him who does not have, even that
which he has shall be taken away from him. 27 But as
for these my enemies, who did not want me to be king
over them, bring them here and slay them in my
presence."

28 And when he had said these things, he went ahead,
going up to Jerusalem.

24 "*But he who had received the one talent came and
said, 'Master, I know that thou art a stern man; thou
reapest where thou hast not sowed and gatherest where
thou hast not winnowed;* 25 *and as I was afraid, I went
away and hid thy talent in the earth; behold, thou hast what
is thine.'* 26 *But his master answered and said to him,
'Wicked and slothful servant! thou didst know that I reap
where I do not sow, and gather where I have not win-
nowed?* 27 *Thou shouldst therefore have entrusted my
money to the bankers, and on my return I should have got
back my own with interest.* 28 *Take away therefore the
talent from him, and give it to him who has the ten talents.*

29 "*For to everyone who has shall be given, and he shall
have abundance; but from him who does not have, even
that which he seems to have shall be taken away.* 30 *But
as for the unprofitable servant, cast him forth into the
darkness outside, where there will be the weeping, and the
gnashing of teeth.*"

## 87. JESUS IS ANOINTED BY MARY AT BETHANY

### Matthew 26, 6–13

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 a woman came up to him with an alabaster jar of precious ointment,

and she poured it on his head, as he reclined at table.
8 But when the disciples saw this, they were indignant, and said, "To what purpose is this waste?

### Mark 14, 3–9

3 And when he was at Bethany, in the house of Simon the leper, and was reclining at table,

there came a woman with an alabaster jar of ointment, genuine nard of great value; and breaking the alabaster jar, she poured it on his head.

4 But there were some who were indignant among themselves, and said, "To what purpose

### John 11, 55–12, 11

11, 55 Now the Passover of the Jews was at hand; and many from the country went up to Jerusalem before the Passover, in order to purify themselves. 56 And they were looking for Jesus. And as they stood in the temple they were saying one to another, "What do you think, that he is not coming to the feast?" But the chief priests and Pharisees had given orders that, if anyone knew where he was, he should report it, so that they might seize him.

12, 1 Jesus therefore, six days before the Passover, came to Bethany where Lazarus, whom Jesus had raised to life, had died. 2 And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him.

3 Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. 4 Then one of his disciples, Judas Iscariot, he who was about to betray him, said, 5 "Why was this

9 for this might have been sold for
much and given to the poor."

10 But Jesus, perceiving it, said
to them, "Why do you trouble the
woman? She has done me a good
turn. 11 For the poor you have
always with you, but you do not
always have me. 12 For in pouring
this ointment on my body, she
has done it for my burial. 13 Amen
I say to you, wherever in the whole
world this gospel is preached, this
also that she has done shall be
told in memory of her."

has this waste of the ointment
been made? 5 for this ointment
might have been sold for more than
three hundred denarii, and given
to the poor." And they grumbled
at her.

6 But Jesus said, "Let her be.
Why do you trouble her? She has
done me a good turn. 7 For the
poor you have always with you,
and whenever you want you can
do good to them; but you do not
always have me. 8 She has done
what she could; she has anointed
my body in preparation for burial.
9 Amen I say to you, wherever in
the whole world this gospel is
preached, this also that she has
done shall be told in memory of
her."

ointment not sold for three hun-
dred denarii, and given to the
poor?" 6 Now he said this, not
that he cared for the poor, but
because he was a thief, and holding
the purse, used to take what was
put in it. 7 Jesus therefore said,
"Let her be — that she may keep
it for the day of my burial. 8 For
the poor you have always with you,
but you do not always have me."

9 Now the great crowd of the
Jews learned that he was there;
and they came, not only because
of Jesus, but that they might see
Lazarus, whom he had raised from
the dead. 10 But the chief priests
planned to put Lazarus to death
also. 11 For on his account many
of the Jews were going away and
believing in Jesus.

## 88. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM

### Luke 19, 29–44

29 And it came to pass,
when he drew near to
Bethphage and Bethany,
at the mountain called
Olivet, that he sent two
of his disciples, 30 saying,
"Go into the village
opposite; on entering it
you will find a colt of an
ass tied, upon which no
man ever yet sat; loose
it and bring it. 31 And if
anyone ask you, 'Why
are you loosing it?' you
shall answer him thus,
'Because the Lord has
need of it.' "

### Matthew 21, 1–11

1 And when they drew
near to Jerusalem, and
came to Bethphage, on
the Mount of Olives, then
Jesus sent two disciples,
2 saying to them, "Go
into the village opposite
you, and immediately you
will find an ass tied, and
a colt with her; loose
them and bring them to
me. 3 And if anyone say
anything to you, you
shall say that the Lord
has need of them, and
immediately he will send
them."

4 Now this was done that
thereby might be fulfilled
what was spoken through
the prophet, saying,

5 "Tell the daughter
of Sion:
behold, thy king
comes to thee,

### Mark 11, 1–11a

1 And when they drew
near to Jerusalem and to
Bethany, at the Mount
of Olives, he sent two of
his disciples, 2 and said
to them, "Go into the
village opposite you, and
immediately on entering
it you will find a colt tied,
upon which no man has
yet sat; loose it, and
bring it. 3 And if anyone
say to you, 'What are
you doing?' you shall say
that the Lord has need of
it, and immediately he
will send it here."

### John 12, 12–19

Meek and seated
upon an ass,
and upon a colt,
the foal of a
beast of bur-
den."

[32] And they who were sent went away and found the colt standing, even as he had told them. [33] And as they were loosing the colt, its owners said to them, "Why are you loosing the colt?" [34] And they replied, "Because the Lord has need of it."

[6] So the disciples went and did as Jesus had directed them.

[4] And they went their way and found a colt tied at a door outside in the street, and they loosed it. [5] And some of the bystanders said to them, "What are you doing, loosing the colt?" [6] But they answered them as Jesus had told them to do, and they let them go.

[35] And they brought it to Jesus, and throwing their cloaks over the colt they set Jesus on it. [36] And as he went, they kept spreading their cloaks upon the road. [37] And when he was drawing near, being by now at the descent of the Mount of Olives, the whole company of the disciples began to rejoice and to praise God with a loud voice for all the miracles that they had seen, [38] saying,

[7] And they brought the ass and the colt, laid their cloaks on them, and made him sit thereon. [8] And most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. [9] And the crowds that went before him, and those that followed, kept crying out, saying,

[7] And they brought the colt to Jesus, and threw their cloaks over it, and he sat upon it. [8] And many spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. [9] And those who went before him, and those who followed, kept crying out, saying,

[12] Now the next day, the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, [13] took the branches of palms and went forth to meet him. And they cried out,

"Blessed is he who
comes as king,
in the name of
Lord!
Peace in heaven,
and glory in the
highest!"

"Hosanna to the Son
of David!
Blessed is he who
comes in the
name of the
Lord!
Hosanna in the
highest!"

[10] "Hosanna!
Blessed is he who
comes in the
name of the
Lord!
Blessed is the king-
dom of our
father David
that comes!
Hosanna in the
highest!"

"Hosanna!
Blessed is he who
comes in the
name of the
Lord,
The King of Israel!"

[39] And some of the Pharisees from the crowds said to him, "Master, rebuke thy disciples." [40] He said to them, "I tell you that if these keep silence, the stones will cry out."

[41] And when he drew near and saw the city, he wept over it, saying, [42] "If thou hadst known, in this thy day, even thou, the things that are for thy peace! But now they are hidden from thy eyes. [43] For days will

[14] And Jesus found a young ass, and sat upon it, as it is written,

[15] "Fear not, daughter
of Sion;
Behold, thy king
comes,
Sitting upon the
colt of an ass."

[16] These things his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written about him, and that they

come upon thee when thy enemies will throw up a rampart about thee, and surround thee and shut thee in on every side, 44 and will dash thee to the ground and thy children within thee, and will not leave in thee one stone upon another, because thou hast not known the time of thy visitation."

10 And when he entered Jerusalem, all the city was thrown into commotion, saying, "Who is this?" 11 But the crowds kept on saying, "This is Jesus the prophet from Nazareth of Galilee."

11a And he went into Jerusalem, into the temple.

had done these things to him.

17 The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. 18 And the reason why the crowd also went to meet him was that they heard that he had worked this sign. 19 The Pharisees therefore said among themselves, "Do you see that we avail nothing? Behold, the entire world has gone after him!"

## 89. JESUS PASSES THE NIGHT AT BETHANY

Mark 11, 11b

11b And when he had looked round upon all things, then, as it was already late, he went out to Bethany with the Twelve.

## 90. THE CURSING OF THE BARREN FIG TREE

Matthew 21, 18f

18 Now in the morning, on his way back to the city, he felt hungry. 19 And seeing a fig tree by the wayside, he came up to it, and found nothing on it but leaves; and he said to it, "May no fruit ever come from thee henceforward forever!" And immediately the fig tree withered up.

Mark 11, 12–14

12 And the next day, after they had left Bethany, he felt hungry. 13 And seeing in the distance a fig tree in leaf, he went to see if he might find anything on it. But when he came up to it, he found nothing but leaves; for it was not the season for figs. 14 Then he spoke to it saying, "May no one ever eat fruit of thee henceforward forever." And his disciples heard.

## 91. JESUS CLEANSES THE TEMPLE

Luke 19, 45–48

45 And he entered the temple, and began to cast out those who were selling and buying in it, 46 saying to them, "It is written,

Matthew 21, 12–17

12 And Jesus entered the temple of God, and cast out all those who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who

Mark 11, 15–19

15 And they came to Jerusalem. And he entered the temple, and began to cast out those who were selling and buying in the temple; and he overturned the tables of the money-

[John 2, 13–17]

13 *Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.* 14 *And he found in the temple men selling oxen, sheep and doves, and money-changers at their tables.* 15 *And making a*

'My house is a house of prayer,'

but you have made it a den of thieves."

47 And he was teaching daily in the temple. But the chief priests and the Scribes and the leading men of the people sought to destroy him; 48 but they found nothing that they could do to him, for all the people hung upon his words.

sold the doves. 13 And he said to them, "It is written,

'My house shall be called a house of prayer;'

but you have made it a den of thieves."

14 And the blind and the lame came to him in the temple, and he healed them. 15 But the chief priests and the Scribes, seeing the wonderful deeds that he did, and the children crying out in the temple, and saying, "Hosanna to the Son of David," were indignant, 16 and said to him, "Dost thou hear what these are saying?" And Jesus said to them, "Yes; have you never read,

'Out of the mouth of infants and sucklings thou hast perfected praise'?"

17 And leaving them, he went out of the city to Bethany and there he stayed.

changers and the seats of those who sold the doves. 16 He would not allow anyone to carry a vessel through the temple. 17 And he began to teach, saying to them, "Is it not written,

'My house shall be called a house of prayer for all the nations'?

But you have made it a den of thieves."

18 And the chief priests and the Scribes heard it, and they sought a way to destroy him; for they were afraid of him, because all the crowd were astonished at his teaching.

19 And when it was evening he went out of the city.

*kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he poured out the money of the changers and overturned the tables.* 16 *And to them who were selling the doves he said, "Take these things away, and do not make the house of my Father a house of business."* 17 *And his disciples remembered that it is written,*

*"The zeal for thy house has eaten me up."*

## 92. THE WITHERED FIG TREE; THE POWER OF FAITH

Matthew 21, 20–22; [6, 14f]

21, 20 And upon seeing this the disciples marvelled, saying, "How did it come to wither up immediately?" 21 But Jesus answered and said to them, "Amen I say to you, if you have faith and do not waver, not only will you do what I have done to the fig tree, but even if you shall say to this mountain, 'Arise, and hurl thyself into the sea,' it shall be done. 22 And all things whatever you ask for in prayer, believing, you shall receive."

Mark 11, 20–26

20 And as they passed by in the morning, they saw the fig tree withered from the roots. 21 And Peter, remembering, said to him, "Rabbi, behold, the fig tree that thou didst curse is withered up." 22 But Jesus answered and said to them, "Have faith in God. 23 Amen I say to you, whoever says to this mountain, 'Arise, and hurl thyself into the sea,' and does not waver in his heart, but believes that whatever he says

6, [14] *"For if you forgive men their offenses, your heavenly Father will also forgive you your offenses.* [15] *But if you do not forgive men, neither will your Father forgive you your offenses."*

will be done, it shall be done for him. [24] Therefore I say to you, all things whatever you ask for in prayer, believe that you shall receive, and they shall come to you. [25] And when you stand up to pray, forgive whatever you have against anyone, that your Father in heaven may also forgive you your offenses. [26] But if you do not forgive, neither will your Father in heaven forgive you your offenses."

## 93. THE AUTHORITY OF JESUS

### Luke 20, 1–8

[1] And it came to pass on one of the days, as he was teaching the people in the temple and preaching the gospel, that the chief priests and Scribes together with the elders came up [2] and spoke to him, saying, "Tell us, by what authority dost thou do these things? Or who is it that gave thee this authority?" [3] But he answered and said to them, "I also will ask you one question. Answer me: [4] was the baptism of John from heaven, or from men?" [5] But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' [6] But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." [7] And they answered that they did not know whence it was. [8] Then Jesus said to them, "Neither do I tell you by what authority I do these things."

### Matthew 21, 23–27

[23] And when he had come into the temple, the chief priests and elders of the people came to him as he was teaching, and said, "By what authority dost thou do these things? And who gave thee this authority?" [24] Jesus answered and said to them, "I also will ask you one question, and if you answer me this, I in turn will tell you by what authority I do these things. [25] Whence was the baptism of John? from heaven, or from men?" But they began to argue among themselves, saying, [26] "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the people, for all regard John as a prophet." [27] And they answered Jesus and said, "We do not know." Then he in turn said to them, "Neither do I tell you by what authority I do these things."

### Mark 11, 27–33

[27] And they came back to Jerusalem. And as he was walking in the temple, the chief priests and the Scribes and the elders came to him, [28] and said to him, "By what authority dost thou do these things?" and, "Who gave thee this authority to do these things?" [29] But Jesus answered and said to them, "I also will ask you one question, and answer me; then I will tell you by what authority I do these things. [30] Was the baptism of John from heaven, or from men? Answer me." [31] But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' [32] But if we say, 'From men' "—they feared the people; for all regarded John as really a prophet. [33] And they answered Jesus and said, "We do not know." And Jesus answering, said to them, "Neither do I tell you by what authority I do these things."

## 94. THE PARABLE OF THE TWO SONS

### [Luke 7, 29f]

[29] *And when they had heard him, all the people and the publicans justified God, having been baptized with the baptism of John.* [30] *But the Pharisees and the lawyers, not having been baptized by him, brought to naught God's purpose concerning themselves.*

### Matthew 21, 28–32

[28] "But what do you think? A man had two sons; and he came to the first and said, 'Son, go and work today in my vineyard.' [29] But he answered and said, 'I will not'; but afterwards he regretted it and went. [30] And he came to the other and spoke in the same manner. And this one answered, 'I go, sir'; but he did not go. [31] Which of the two did the father's will?" They said, "The first." Jesus said to them, "Amen I say to you, the publicans and harlots are entering the kingdom of God before you. [32] For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him; whereas you, seeing it, did not even repent afterwards, that you might believe him."

## 95. THE PARABLE OF THE WICKED VINE-DRESSERS

### Luke 20, 9–19

9 But he began to speak to the people this parable: "A man planted a vineyard, and let it out to vine-dressers, and went abroad for a long time. 10 And at the proper time he sent a servant to the vine-dressers, that they might give him part of the fruit of the vineyard; but they beat him and sent him away empty-handed. 11 And he sent yet a second servant; but him also they beat, and treated shamefully and sent away empty-handed. 12 And he sent yet a third; but him also they wounded and cast out. 13 But the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps when they see him, they will respect him.'

14 "But the vine-dressers, on seeing him, argued with one another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' 15 So they cast him out of the vineyard and killed him. What therefore will the owner of the vineyard do to them? 16 He will come and destroy those vine-dressers, and will give the vineyard to others."

Upon hearing this, they said to him, "By no means." 17 But he looked on them and said, "What then is this that is written,

> 'The stone which the builders rejected, has become the corner stone'?

18 Everyone who falls upon that stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

### Matthew 21, 33–46

33 "Hear another parable. There was a man, a householder, who planted a vineyard, and put a hedge about it, and dug a wine vat in it, and built a tower; then he let it out to vine-dressers, and went abroad. 34 But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. 35 And the vine-dressers seized his servants, and beat one, killed another, and stoned another. 36 Again he sent another party of servants more numerous than the first; and they did the same to these. 37 Finally he sent his son to them, saying, 'They will respect my son.'

38 "But the vine-dressers, on seeing the son, said among themselves, 'This is the heir; come, let us kill him, and we shall have his inheritance.' 39 So they seized him, cast him out of the vineyard, and killed him. 40 When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?" 41 They said to him, "He will utterly destroy those evil men, and will let out the vineyard to other vine-dressers, who will render to him the fruits in their seasons."

42 Jesus said to them, "Did you never read in the Scriptures,

> 'The stone which the builders rejected,
> has become the corner stone;
> By the Lord this has been done,
> and it is wonderful in our eyes'?

43 Therefore I say to you, that the kingdom of God will be taken away from you and will be given to a people yielding its fruits. 44 And he who falls on this stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

### Mark 12, 1–12

1 And he began to speak to them in parables. "A man planted a vineyard, and put a hedge about it, and dug a wine vat, and built a tower; then he let it out to vine-dressers, and went abroad. 2 And at the proper time he sent a servant to the vine-dressers to receive from the vine-dressers some of the fruit of the vineyard; 3 but they seized him, and beat him, and sent him away empty-handed. 4 And again he sent another servant to them; but this one they wounded in the head and treated shamefully. 5 And again he sent another, and him they killed, and many others; beating some, and killing some.

6 Now he still had one left, a beloved son; and him he sent to them last of all, saying, 'They will respect my son.'

7 "But the vine-dressers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8 So they seized him and killed him, and cast him out of the vineyard. 9 What therefore will the owner of the vineyard do? He will come and destroy the vine-dressers, and will give the vineyard to others. 10 And have you not read this Scripture:

> 'The stone which the builders rejected,
> has become the corner stone;
> 11 By the Lord this has been done,
> and it is wonderful in our eyes'?"

19 And the chief priests and the Scribes sought to lay hands on him that very hour, but they feared the people; for they knew that he had aimed this parable at them.

45 And when the chief priests and Pharisees had heard his parables, they knew that he was speaking about them. 46 And though they sought to lay hands on him, they feared the people, because they regarded him as a prophet.

12 And they sought to lay hands on him, but they feared the crowd; for they knew that he had aimed this parable at them. And leaving him, they went their way.

## 96. THE PARABLE OF THE MARRIAGE FEAST

[Luke 14, 16–24]

16 *But he said to him, "A certain man gave a great supper, and he invited many.* 17 *And he sent his servant at supper time to tell those invited to come, for everything is now ready.* 18 *And they all with one accord began to excuse themselves. The first said to him, 'I have bought a farm, and I must go out and see it; I pray thee hold me excused.'* 19 *And another said, 'I have bought five yoke of oxen, and I am on my way to try them; I pray thee hold me excused.'* 20 *And another said, 'I have married a wife, and therefore I cannot come.'*

21 *"And the servant returned, and reported these things to his master. Then the master of the house was angry and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the crippled, and the blind, and the lame.'* 22 *And the servant said, 'Sir, thy order has been carried out, and still there is room.'* 23 *Then the master said to the servant, 'Go out into the highways and hedges, and make them come in, so that my house may be filled.* 24 *For I tell you that none of those who were invited shall taste of my supper.'"*

Matthew 22, 1–14

1 And Jesus addressed them, and spoke to them again in parables, 2 saying, "The kingdom of heaven is like a king who made a marriage feast for his son. 3 And he sent his servants to call in those invited to the marriage feast, but they would not come. 4 Again he sent out other servants, saying, 'Tell those who are invited, Behold, I have prepared my dinner; my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' 5 But they made light of it, and went off, one to his farm, and another to his business; 6 and the rest laid hold of his servants, treated them shamefully, and killed them.

7 "But when the king heard of it, he was angry; and he sent his armies and destroyed those murderers, and burnt their city. 8 Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; 9 go therefore to the crossroads, and invite to the marriage feast whomever you shall find.' 10 And his servants went out into the roads, and gathered all whom they found, both good and bad; and the marriage feast was filled with guests.

11 "Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. 12 And he said to him, 'Friend, how didst thou come in here without a wedding garment?' But he was speechless. 13 Then the king said to the attendants, 'Bind his hands and feet and cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth.' 14 For many are called, but few are chosen."

## 97. A QUESTION ABOUT TRIBUTE MONEY TO CÆSAR

Luke 20, 20–26

20 So watching their opportunity, they sent forth spies, who should pretend to be just men, that they might entrap him in his talk and deliver him up to the ruling power and to the authority of the procurator. 21 And they asked him, saying, "Master, we know that thou speakest and teachest rightly, and showest no favor to any, but teachest the way of God in truth. 22 Is it lawful for us to give tribute to

Matthew 22, 15–22

15 Then the Pharisees went and took counsel how they might entrap him in his talk. 16 And they sent to him their disciples with the Herodians, saying, "Master, we know that thou art truthful, and that thou teachest the way of God in truth and that thou carest naught for any man; for thou dost not regard the person of men. 17 Tell us, therefore, what dost thou think: Is it lawful to give tribute

Mark 12, 13–17

13 And they sent to him certain of the Pharisees and Herodians, that they might entrap him in his talk. 14 And they came and said to him, "Master, we know that thou art truthful, and that thou carest naught for any man; for thou dost not regard the person of men, but dost teach the way of God in truth. Is it lawful to give tribute to Cæsar; or shall we not give it?" 15 But knowing their

Cæsar, or not?" 23 But knowing their craftiness, he said to them, "Why do you test me? 24 Show me a denarius. Whose image and inscription does it bear?" Answering they said, "Cæsar's." 25 And he said to them, "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's." 26 And they could not take hold of what he said before the people; and marvelling at his answer, they kept silence.

to Cæsar, or not?" 18 But Jesus, knowing their wickedness, said, "Why do you test me, you hypocrites? 19 Show me the coin of the tribute." So they offered him a denarius. 20 Then Jesus said to them, "Whose are this image and the inscription?" 21 They said to him, "Cæsar's." Then he said to them, "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's." 22 And hearing this they marvelled, and leaving him went off.

craftiness, he said to them, "Why do you test me? Bring me a denarius to look at." 16 So they brought one. Then he said to them, "Whose are this image and the inscription?" They said to him, "Cæsar's." 17 And Jesus answered and said to them, "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's." And they marvelled at him.

## 98. THE LEVIRATE MARRIAGE AND THE RESURRECTION OF THE DEAD

### Luke 20, 27–40

27 Now there came to him certain of the Sadducees, who say that there is no resurrection, and they questioned him, 28 saying, "Master, Moses has written for us: 'If a man's brother die, having a wife, and he be childless, his brother shall take the widow and raise up issue to his brother.' 29 Now there were seven brothers. And the first took a wife and died childless. 30 And the next took her and he also died childless. 31 Then the third took her; and in like manner all seven, and they died without leaving children. 32 Last of all the woman also died. 33 At the resurrection, therefore, of which of them will she be the wife? For the seven had her as wife."

34 And Jesus said to them, "The children of this world marry and are given in marriage. 35 But those who shall be accounted worthy of that world and of the resurrection from the dead, neither marry nor take wives. 36 For neither shall they be able to die any more, for they are equal to the angels, and are sons of God, being sons of the resurrection. 37 But that the dead rise even Moses showed in the passage about the Bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living, for all live to him.

### Matthew 22, 23–33

23 On that same day some Sadducees, who say there is no resurrection, came to him, and questioned him, 24 saying, "Master, Moses said, 'If a man die without having a son, his brother shall marry the widow and raise up issue to his brother.' 25 Now there were among us seven brothers. And the first, after having married a wife, died, and having no issue, left his wife to his brother. 26 In like manner the second, and the third down to the seventh. 27 And last of all the woman also died. 28 At the resurrection, therefore, of which of the seven will she be the wife? For they all had her."

29 But Jesus answered and said to them, "You err because you know neither the Scriptures nor the power of God. 30 For at the resurrection they will neither marry nor be given in marriage, but are as angels of God in heaven. 31 But as to the resurrection of the dead, have you not read what was spoken to you by God, saying,

32 'I am the God of Abraham,
and the God of Isaac,
and the God of Jacob'?

33 He is not the God of the dead, but of the living." And when the crowds heard this, they marvelled at his teaching.

### Mark 12, 18–27

18 And there came to him Sadducees, who say there is no resurrection, and they began to question him, saying, 19 "Master, Moses has written for us that 'if a man's brother die, leaving a wife but no children, his brother shall take the widow and raise up issue to his brother.' 20 Now there were seven brothers. And the first took a wife, and dying, left no issue. 21 And the second took her, and died, without leaving issue either; and the third likewise. 22 And the seven took her in the same way, and left no issue. Last of all the woman also died. 23 At the resurrection, therefore, when they rise, of which of them will she be wife? For the seven had her as wife."

24 And Jesus answered and said to them, "Is not this why you err — because you know neither the Scriptures nor the power of God? 25 For when they rise from the dead, they will neither marry nor be given in marriage, but are as angels in heaven. 26 But as to the dead rising, have you not read in the book of Moses about the Bush, how God spoke to him, saying,

'I am the God of Abraham,
and the God of Isaac,
and the God of Jacob'?

27 He is not the God of the dead, but of the living. You are therefore entirely wrong."

39 And certain of the Scribes answered and said, "Master, thou hast said well." 40 And they did not dare to question him any further.

## 99. THE FIRST AND GREATEST COMMANDMENT

[Luke 10, 25–28]

25 *And behold, a certain lawyer got up to test him, saying, "Master, what must I do to gain eternal life?"* 26 *But he said to him, "What is written in the Law? How dost thou read?"* 27 *He answered and said,*

*"Thou shalt love the Lord thy God*
*with thy whole heart,*
*and with thy whole soul,*
*and with thy whole strength,*
*and with thy whole mind;*

*And thy neighbor as thyself."*

28 *And he said to him, "Thou hast answered rightly; do this and thou shalt live."*

Matthew 22, 34–40

34 But the Pharisees, hearing that he had silenced the Sadducees, gathered together. 35 And one of them, a doctor of the Law, putting him to the test, asked him, 36 "Master, which is the great commandment in the Law?" 37 Jesus said to him,

"'Thou shalt love the Lord thy God
with thy whole heart,
and with thy whole soul,
and with thy whole mind.'

38 This is the greatest and the first commandment. 39 And the second is like it,

'Thou shalt love thy neighbor as thyself.'

40 On these two commandments depend the whole Law and the Prophets."

Mark 12, 28–34

28 And one of the Scribes came forward who had heard them disputing together; and seeing that he had answered them well, he asked him which was the first commandment of all. 29 But Jesus answered him, "The first commandment of all is,

'Hear, O Israel! The Lord our God is one God;
30 And thou shalt love the Lord thy God
with thy whole heart,
and with thy whole soul,
and with thy whole mind,
and with thy whole strength.'

This is the first commandment.
31 And the second is like it,

'Thou shalt love thy neighbor as thyself.'

There is no other commandment greater than these." 32 And the Scribe said to him, "Well answered, Master, thou hast said truly that he is one and that there is no other besides him; 33 and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with one's whole strength; and that to love one's neighbor as oneself is a greater thing than all holocausts and sacrifices." 34 And Jesus, seeing that he had answered wisely, said to him, "Thou art not far from the kingdom of God." And no one after that ventured to ask him questions.

## 100. THE MESSIAS IS SON AND LORD OF DAVID

Luke 20, 41–44

41 But he said to them, "How do they say that the Christ is the Son of David?

Matthew 22, 41–46

41 Now while the Pharisees were gathered together, Jesus questioned them, 42 saying, "What do you think of the Christ? Whose son is

Mark 12, 35–37

35 And while Jesus was teaching in the temple he addressed them, saying, "How do the Scribes say that the Christ is the Son of

he?" They said to him, "David's." 43 He said to them, "How then does David in the Spirit call him Lord, saying,

44 'The Lord said to my Lord:
Sit thou at my right hand,
till I make thy enemies
the footstool of thy feet'?

45 If David, therefore, calls him 'Lord,' how is he his son?" 46 And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

David?

26 For David himself says, by the Holy Spirit,

'The Lord said to my Lord:
Sit thou at my right hand,
till I make thy enemies
the footstool of thy feet.'

37 David himself, therefore, calls him 'Lord'; how then is he his son?" And the mass of the common people liked to hear him.

## 101. THE HYPOCRISY OF THE SCRIBES AND PHARISEES

Luke 20, 45–47; [11, 46]

20, 45 And in the hearing of all the people he said to his disciples,

11, 46 "*Woe to you lawyers also! because you load men with oppressive burdens and you yourselves with one of your fingers do not touch the burdens.*"

20, 46 "Beware of the Scribes, who like to walk about in long robes, and love greetings in the market place, and front seats in the synagogues and first places at suppers; 47 who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

Matthew 23, 1–12

1 Then Jesus spoke to the crowds and to his disciples, 2 saying, "The Scribes and the Pharisees have sat on the chair of Moses. 3 All things, therefore, that they command you, observe and do. But do not act according to their works; for they talk but do nothing. 4 And they bind together heavy and oppressive burdens, and lay them on men's shoulders; but not with one finger of their own do they choose to move them. 5 In fact, all their works they do in order to be seen by men; for they widen their phylacteries, and enlarge their tassels, 6 and love the first places at suppers and the front seats in the synagogues, 7 and greetings in the market place, and to be called by men 'Rabbi.' 8 But do not you be called 'Rabbi'; for one is your Master, and all you are brothers. 9 And call no one on earth your father; for one is your Father, who is in heaven. 10 Neither be called masters; for one only is your Master, the Christ. 11 He who is greatest among you shall be your servant. 12 And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted."

Mark 12, 38–40

38 And in the course of his teaching he said to them,

"Beware of the Scribes, who like to walk about in long robes, and to be greeted in the market place, 39 and to have the front seats in the synagogues and the first places at suppers; 40 who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

## 102. EIGHT WOES TO THE SCRIBES AND PHARISEES

[Luke 11, 52. 42. 39–41. 44. 47–51]

52 *"Woe to you lawyers! because you have taken away the key of knowledge; you have not entered yourselves and those who were entering you have hindered."*

42 *"But woe to you Pharisees! because you pay tithes on mint and rue and every herb, and disregard justice and the love of God. But these things you ought to have done, while not leaving the others undone."*

39 *"Now you Pharisees clean the outside of the cup and the dish, but within you are full of robbery and wickedness.* 40 *Foolish ones! did not he who made the outside make the inside too?* 41 *Nevertheless, give that which remains as alms; and behold, all things are clean to you."*

44 *"Woe to you! because you are like hidden tombs, over which men walk unaware."*

47 *"Woe to you! for you build the tombs of the prophets, whereas your fathers killed them.* 48 *So then you are witnesses and approve the deeds of your fathers; for they indeed killed them, and you build their tombs."*

Matthew 23, 13–36

13 "But woe to you, Scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men. For you yourselves do not enter in, nor do you let those entering pass in.

14 ["Woe to you, Scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers. For this you shall receive a greater judgment.]

15 "Woe to you, Scribes and Pharisees, hypocrites! because you traverse sea and land to make one convert; and when he has become one, you make him twofold more a son of hell than yourselves.

16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.' 17 You blind fools! for which is greater, the gold, or the temple which sanctifies the gold? 18 'And whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it, he is bound.' 19 Blind ones! for which is greater, the gift, or the altar which sanctifies the gift? 20 Therefore he who swears by the altar swears by it, and by all things that are on it; 21 and he who swears by the temple swears by it, and by him who dwells in it. 22 And he who swears by heaven swears by the throne of God, and by him who sits upon it.

23 "Woe to you, Scribes and Pharisees, hypocrites! because you pay tithes on mint and anise and cummin, and have left undone the weightier matters of the Law, right judgment and mercy and faith. These things you ought to have done, while not leaving the others undone. 24 Blind guides, who strain out the gnat but swallow the camel!

25 "Woe to you, Scribes and Pharisees, hypocrites! because you clean the outside of the cup and the dish, but within they are full of robbery and uncleanness. 26 Thou blind Pharisee! clean first the inside of the cup and of the dish, that the outside too may be clean.

27 "Woe to you, Scribes and Pharisees, hypocrites! because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness. 28 So you also outwardly appear just to men, but within you are full of hypocrisy and iniquity.

29 "Woe to you, Scribes and Pharisees, hypocrites! you who build the sepulchres of the prophets, and adorn the tombs of the just, 30 and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in the blood of the prophets.' 31 Thus you are witnesses against yourselves that you are the sons of those who killed the prophets.

32 "You also fill up the measure of your fathers. 33 Serpents, brood of vipers, how are you to escape the judgment of hell?

49 *"For this reason also the wisdom of God has said, 'I will send them prophets and apostles; and some of them they will put to death and persecute,* 50 *that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation,* 51 *from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple.' Yes, I say to you, it shall be required of this generation."*

34 Therefore, behold, I send you prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from town to town; 35 that upon you may come all the just blood that has been shed on the earth, from the blood of Abel the just unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. 36 Amen I say to you, all these things will come upon this generation."

## 103. THE WICKEDNESS OF JERUSALEM

[Luke 13, 34f]

34 *"Jerusalem, Jerusalem, thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not!* 35 *Behold, your house is left to you. And I say to you, you shall not see me until the time comes when you shall say, 'Blessed is he who comes in the name of the Lord!'"*

Matthew 23, 37–39

37 "Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not! 38 Behold, your house is left to you desolate. 39 For I say to you, you shall not see me henceforth until you shall say, 'Blessed is he who comes in the name of the Lord!'"

## 104. THE GENEROSITY OF THE POOR WIDOW

Luke 21, 1–4

1 But looking up he saw the rich who were putting their gifts into the treasury.

2 And he saw also a certain poor widow putting in two mites. 3 And he said,

"Truly I say to you, this poor widow has put in more than all. 4 For all these out of their abundance have put in as gifts to God; but she out of her want has put in all that she had to live on."

Mark 12, 41–44

41 And Jesus sat down opposite the treasury, and observed how the crowd were putting money into the treasury; and many rich people were putting in large sums. 42 And there came one poor widow, and she put in two mites, which make a quadrans. 43 And he called his disciples together, and said to them, "Amen I say to you, this poor widow has put in more than all those who have been putting money into the treasury. 44 For they all have put in out of their abundance; but she out of her want has put in all that she had — all that she had to live on."

## 105. THE CONCLUSION OF CHRIST'S PUBLIC MINISTRY

John 12, 20–50

20 Now there were certain Gentiles among those who had gone up to worship on the feast. 21 These therefore approached Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." 22 Philip came and told Andrew; again, Andrew and Philip spoke to Jesus.

23 But Jesus answered them, "The hour has come for the Son of Man to be glorified. 24 Amen, amen, I say to you, unless the grain of wheat fall into the ground and die, 25 it remains alone. But if it die, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting. 26 If anyone serve me, let him follow me; and where I am there also shall my servant be. If anyone serve me, my Father will honor him.

27 "Now my soul is troubled. And what shall I say? Father, save me from this hour! No, this is why I came to this hour. 28 Father, glorify thy name!" There came therefore a voice from heaven, "I have both glorified it, and I will glorify it again." 29 Then the crowd which was standing round and had heard, said that it had thundered. Others said, "An angel has spoken to him." 30 Jesus answered and said, "Not for me did this voice come, but for you.

31 "Now is the judgment of the world; now will the prince of the world be cast out.
32 And I, if I be lifted up from the earth, will draw all things to myself." 33 Now he
said this signifying by what death he was to die. 34 The crowd answered him, "We have
heard from the Law that the Christ abides forever. And how canst thou say, 'The Son
of Man must be lifted up'? Who is this Son of Man?" 35 Jesus therefore said to them,
"Yet a little while the light is among you. Walk while you have the light, that darkness
may not overtake you. He who walks in the darkness does not know where he goes.
36 While you have the light, believe in the light, that you may become sons of light."
These things Jesus spoke, and he went away and hid himself from them.
37 Now though he had worked so many signs in their presence, they did not believe in
him; 38 that the word which the prophet Isaias spoke might be fulfilled,

"Lord, who has believed our report,
and to whom has the arm of the Lord been revealed?"

39 This is why they could not believe, because Isaias said again,

40 "He has blinded their eyes, and hardened their hearts;
Lest they see with their eyes, and understand with their mind,
And be converted, and I heal them."

41 Isaias said these things when he saw his glory and spoke of him.
42 And yet, even among the rulers, many believed in him; but because of the Pharisees
they did not acknowledge it, lest they should be put out of the synagogue. 43 For they
loved the glory of men more than the glory of God.
44 But Jesus cried out, and said, "He who believes in me, believes not in me but in him
who sent me. 45 And he who sees me, sees him who sent me. 46 I have come a light into
the world, that whoever believes in me may not remain in the darkness. 47 And if anyone
hear my words, and do not keep them, it is not I who judge him; for I have not come to
judge the world, but to save the world. 48 He who rejects me, and does not accept my
words, has one to condemn him. The word that I have spoken will condemn him on the
last day. 49 For I have not spoken on my own authority, but he who sent me, the Father,
has given me commandment what I should say, and what I should declare. 50 And I
know that his commandment is everlasting life. The things, therefore, that I speak, I
speak as the Father has bidden me."

## 106. ESCHATOLOGICAL DISCOURSE

Luke 21, 5–36; Matthew 24–25; Mark 13

### (a) The Occasion

Luke 21, 5–7

5 And as some were saying of the temple that it was adorned with beautiful stones and offerings, he said,

6 "As for these things that you behold, the days will come in which there will not be left one stone upon another that will not be thrown down." 7 And they asked him, saying,

"Master, when are these things to happen, and what will be the sign when these things will begin to come to pass?"

Matthew 24, 1–3

1 And Jesus left the temple and was going away, when his disciples came forward to show him the buildings of the temple. 2 But he answered and said to them, "Do you see all these things? Amen I say to you, there will not be left here one stone upon another that will not be thrown down."

3 And as he was sitting on the Mount of Olives, the disciples came to him privately, saying,

"Tell us, when are these things to happen, and what will be the sign of thy coming and of the end of the world?"

Mark 13, 1–4

1 And as he was going out of the temple, one of his disciples said to him, "Master, look, what wonderful stones and buildings!" 2 And Jesus answered and said to him, "Dost thou see all these great buildings? There will not be left one stone upon another that will not be thrown down."

3 And as he was sitting on the Mount of Olives, opposite the temple, Peter and James and John and Andrew asked him privately, 4 "Tell us, when are these things to happen, and what will be the sign when all these things will begin to come to pass?"

## (b) The Destruction of Jerusalem and the End of the World

### Luke 21, 8–19; [12, 11f]

21, 8 And he said, "Take care not to be led astray. For many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Do not, therefore, go after them. 9 But when you hear of wars and insurrections, do not be terrified; these things must first come to pass, but the end will not be at once." 10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom; 11 and there will be great earthquakes in various places, and pestilences and famines, and there will be terrors and great signs from heaven.

12 "But before all these things they will arrest you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake. 13 It shall lead to your bearing witness."

12, 11 "*And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious how or wherewith you shall defend yourselves, or what you shall say,* 12 *for the Holy Spirit will teach you in that very hour what you ought to say.*"

21, 14 "Resolve therefore in your hearts not to meditate beforehand how you are to make your defense. 15 For I myself will give you utterance and wisdom, which all your adversaries will not be able to resist or gainsay. 16 But you will be delivered up by your parents and brothers and relatives and friends; and some of you they will put to death. 17 And you will be hated by all for my name's sake;

### Matthew 24, 4–14; [10, 17b–22]

24, 4 And in answer Jesus said to them, "Take care that no one leads you astray. 5 For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. 6 For you shall hear of wars and rumors of wars. Take care that you do not be alarmed, for these things must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom; and there will be pestilences and famines and earthquakes in various places. 8 But all these things are the beginnings of sorrows.

9 "Then they will deliver you up to tribulation, and will put you to death; and you will be hated by all nations for my name's sake. 10 And then many will fall away, and will betray one another, and will hate one another. 11 And many false prophets will arise, and will lead many astray. 12 And because iniquity will abound, the charity of the many will grow cold. 13 But whoever perseveres to the end, he shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end."

10, 17b "*For they will deliver you up to councils, and scourge you in their synagogues,* 18 *and you will be brought before governors and kings for my sake, for a witness to them and to the Gentiles.*

19 *But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour.* 20 *For it is not you who are speaking, but the Spirit of your Father who speaks through you.*

21 *And brother will hand over brother to death, and the father his child; children will rise up against parents, and put them to death.* 22 *And*

### Mark 13, 5–13

5 And in answer Jesus began to say to them, "Take care that no one leads you astray. 6 For many will come in my name, saying, 'I am he'; and they will lead many astray. 7 But when you hear of wars and rumors of wars, do not be alarmed; for they must come to pass, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in various places, and famines. These things are the beginning of sorrows.

9 "But be on your guard. For they will deliver you up to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, for a witness to them.

10 And the gospel must first be preached to all the nations.

11 And when they lead you away to deliver you up, do not be anxious beforehand what you are to speak; but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit. 12 And brother will hand over brother to death, and the father his child; children will rise up against parents, and put them to death. 13 And you will be hated by all for my name's sake; but he who

[18] yet not a hair of your head shall perish. [19] By your patience you will win your souls."

*you will be hated by all for my name's sake; but he who has persevered to the end will be saved.*"

has persevered to the end will be saved."

### (c) The Destruction of the Temple and Jerusalem

Luke 21, 20–24

[20] "And when you see Jerusalem being surrounded by an army, then know that her desolation is at hand. [21] Then let those who are in Judea flee to the mountains; and let those who are in her midst go out, and let those who are in the country not enter her. [22] For these are days of vengeance; that all things that are written may be fulfilled. [23] But woe to those who are with child, or have infants at the breast in those days! For there will be great distress over the land, and wrath upon this people. [24] And they will fall by the edge of the sword, and will be led away as captives to all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the nations be fulfilled."

Matthew 24, 15–22

[15] "Therefore when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place —let him who reads understand— [16] then let those who are in Judea flee to the mountains; [17] and let him who is on the housetop not go down to take anything from his house; [18] and let him who is in the field not turn back to take his cloak. [19] But woe to those who are with child, or have infants at the breast in those days! [20] But pray that your flight may not be in the winter, or on the Sabbath.

[21] For then there will be great tribulation, such as has not been from the beginning of the world until now, nor will be. [22] And unless those days had been shortened, no living creature would have been saved. But for the sake of the elect those days will be shortened."

Mark 13, 14–20

[14] "And when you see the abomination of desolation, standing where it ought not—let him who reads understand—then let those who are in Judea flee to the mountains; [15] and let him who is on the housetop not go down and enter to take anything from his house; [16] and let him who is in the field not turn back to take his cloak. [17] But woe to those who are with child, or have infants at the breast in those days! [18] But pray that these things may not happen in winter.

[19] For in those days will be tribulations, such as have not been from the beginning of the creation which God created until now, nor will be. [20] And unless the Lord had shortened the days, no living creature would have been saved. But for the sake of the elect whom he has chosen, he has shortened the days."

### (d) The Signs of the Last Day

Luke 21, 25–28; [17, 23f]

17, [23] "*And they will say to you, 'Behold, here he is; behold, there he is.' Do not go, nor follow after them.*

[24] *For as the lightning when it lightens flashes from one end of the sky to the other, so will the Son of Man be in his day.*"

Matthew 24, 23–31

[23] "Then if anyone say to you, 'Behold, here is the Christ,' or, 'There he is,' do not believe it. [24] For false christs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect. [25] Behold, I have told it to you beforehand. [26] If therefore they say to you, 'Behold, he is in the desert,' do not go forth; 'Behold, he is in the inner chambers,' do not believe it. [27] For as the lightning comes forth from the east and shines even to the west, so also will the coming of the Son

Mark 13, 21–27

[21] "And then, if anyone say to you, 'Behold, here is the Christ; behold, there he is,' do not believe it. [22] For false christs and false prophets will arise, and will show signs and wonders, so as to lead astray, if possible, even the elect. [23] Be on your guard, therefore; behold, I have told you all things beforehand.

21, [25] "And there will be signs in the sun and moon and stars, and upon the earth distress of nations bewildered by the roaring of sea and waves; [26] men fainting for fear and for expectation of the things that are coming on the world; for the powers of heaven will be shaken. [27] And then they will see the Son of Man coming upon a cloud with great power and majesty. [28] But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand."

of Man be. [28] Wherever the body is, there will the eagles be gathered together.

[29] "But immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven will be shaken. [30] And then will appear the sign of the Son of Man in heaven; and then will all tribes of the earth mourn, and they will see the Son of Man coming upon the clouds of heaven with great power and majesty. [31] And he will send forth his angels with a trumpet and a great sound, and they will gather his elect from the four winds, from end to end of the heavens."

[24] "But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, [25] and the stars of heaven will be falling, and the powers that are in heaven will be shaken. [26] And then they will see the Son of Man coming upon clouds with great power and majesty. [27] And then he will send forth his angels, and will gather his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven."

### (e) The Sign of Jerusalem's Impending Destruction: the Parable of the Fig Tree

Luke 21, 29–33

[29] And he spoke to them a parable. "Behold the fig tree, and all the trees. [30] When they now put forth their buds, you know that summer is near. [31] Even so, when you see these things coming to pass, know that the kingdom of God is near. [32] Amen I say to you, this generation will not pass away till all things have been accomplished. [33] Heaven and earth will pass away, but my words will not pass away."

Matthew 24, 32–35

[32] "Now from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. [33] Even so, when you see all these things, know that it is near, even at the door. [34] Amen I say to you, this generation will not pass away till all these things have been accomplished. [35] Heaven and earth will pass away, but my words will not pass away."

Mark 13, 28–31

[28] "Now from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. [29] Even so, when you see these things coming to pass, know that it is near, even at the door. [30] Amen I say to you, this generation will not pass away till all these things have been accomplished. [31] Heaven and earth will pass away, but my words will not pass away."

### (f) The Need of Watchfulness

Luke 21, 34–36; [17, 26f. 34f; 12, 39f. 36–38. 42b–48]

17, [26] "*And as it came to pass in the days of Noe, even so will it be in the days of the Son of Man.* [27] *They were eating and drinking, they were marrying and giving in marriage, until the day when Noe entered the ark, and the flood came and destroyed them all.*"

Matthew 24, 36–51

[36] "But of that day and hour no one knows, not even the angels of heaven, but the Father only. [37] And as it was in the days of Noe, even so will the coming of the Son of Man be. [38] For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noe entered the ark, [39] and they did not understand until the flood came and swept them all away; even so will the coming of the Son of Man be.

Mark 13, 32–37

[32] "But of that day or hour no one knows, neither the angels in heaven, nor the Son, but the Father only.

[34] *"I say to you, on that night there will be two on one bed; one will be taken, and the other will be left.* [35] *Two women will be grinding together; one will be taken, and the other will be left. Two men will be in the field; one will be taken, and the other will be left."*

21, [34] "But take heed to yourselves, lest your hearts be overburdened with self-indulgence and drunkenness and the cares of this life, and that day come upon you suddenly [35] as a snare. For come it will upon all who dwell on the face of all the earth. [36] Watch, then, praying at all times, that you may be accounted worthy to escape all these things that are to be, and to stand before the Son of Man."

12, [39] *"But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into.* [40] *You must also be ready, because at an hour that you do not expect, the Son of Man is coming."*

12, [36] *"and you yourselves like men waiting for their master's return from the wedding; so that when he comes and knocks, they may straightway open to him.* [37] *Blessed are those servants whom the master, on his return, shall find watching. Amen I say to you, he will gird himself, and will make them recline at table, and will come and serve them.* [38] *And if he comes in the second watch, and if in the third, and finds them so, blessed are those servants!"*

12, [42b] *"Who, dost thou think, is the faithful and prudent steward whom the master will set over his household to give them their ration of grain in due time?* [43] *Blessed is that servant whom his master, when he comes, shall find doing so.* [44] *Truly I say to you, he will set him over all his goods.* [45] *But if that servant says to himself, 'My master delays his coming,' and begins to beat the menservants and the maids, and to eat and drink, and to get drunk,* [46] *the master of that servant will come on a day he does not expect, and in an hour he does not*

[40] "Then two men will be in the field; one will be taken, and one will be left. [41] Two women will be grinding at the millstone; one will be taken, and one will be left.

[42] "Watch therefore, for you do not know at what hour your Lord is to come. [43] But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into. [44] Therefore you must also be ready, because at an hour that you do not expect, the Son of Man will come.

[45] "Who, dost thou think, is the faithful and prudent servant whom his master has set over his household to give them their food in due time? [46] Blessed is that servant whom his master, when he comes, shall find doing so. [47] Amen I say to you, he will set him over all his goods. [48] But if that wicked servant says to himself, 'My master delays his coming,' [49] and begins to beat his fellow-servants, and to eat and drink with drunkards, [50] the master of that servant will come on a day he does not expect, and in an hour he does not know,

[33] Take heed, watch and pray, for you do not know when the time is:

[34] just as a man, when he leaves home to journey abroad, puts his servants in charge, to each his work, and gives orders to the porter to keep watch. [35] Watch, therefore, for you do not know when the master of the house is coming, in the evening, or at midnight, or at cockcrow, or early in the morning; [36] lest coming suddenly he find you sleeping. [37] And what I say to you, I say to all, 'Watch.' "

*know, and will cut him asunder and make him share the lot of the unfaithful.* 47 *But that servant who knew his master's will, and did not make ready for him and did not act according to his will, will be beaten with many stripes.* 48 *Whereas he who did not know it, but did things deserving of stripes, will be beaten with few. But of everyone to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more.*"

51 and will cut him asunder and make him share the lot of the hypocrites. There will be the weeping, and the gnashing of teeth."

### (g) The Parable of the Virgins

Matthew 25, 1–13

1 "Then will the kingdom of heaven be like ten virgins who took their lamps and went forth to meet the bridegroom and the bride. 2 Five of them were foolish and five wise. 3 But the five foolish, when they took their lamps, did not take oil with them; 4 but the wise took oil in their vessels with the lamps. 5 Then as the bridegroom was long in coming, they all became drowsy and slept. 6 And at midnight a cry arose, 'Behold, the bridegroom is coming, go forth to meet him!' 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 The wise answered, saying, 'Lest there may not be enough for us and for you, go rather to those who sell, and buy for yourselves.'

10 "Now while they were away buying, the bridegroom came; and those who were ready went in with him to the marriage feast, and the door was shut. 11 Finally there came also the other virgins, and said, 'Sir, sir, open the door for us!' 12 But he answered and said, 'Amen I say to you, I do not know you.' 13 Watch therefore, for you know neither the day nor the hour."

### (h) The Parable of the Talents

[Luke 19, 12–27]

12 *He said therefore, "A certain nobleman went into a far country to obtain for himself a kingdom and then return.* 13 *And having summoned ten of his servants, he gave them ten gold pieces and said to them, 'Trade till I come.'*

14 *"But his citizens hated him; and they sent a delegation after him to say, 'We do not wish this man to be king over us.'* 15 *And it came to pass when he had returned, after receiving the kingdom, that he ordered the servants to whom he had given the money to be called to him in order that he might learn how much each one had made by trading.*

16 *"And the first came, saying, 'Lord, thy gold piece has earned ten gold pieces.'* 17 *And he said to him, 'Well done, good servant; because thou hast been faithful in a very little, thou shalt have authority over ten towns.'*

18 *"Then the second came, saying, 'Lord, thy gold piece has made five gold pieces.'* 19 *And he said to him, 'Be thou also over five towns.'*

Matthew 25, 14–30

14 "For it is like a man going abroad, who called his servants and delivered to them his goods. 15 And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and then he went on his journey. 16 And he who had received the five talents went and traded with them, and gained five more. 17 In like manner, he who had received the two gained two more. 18 But he who had received the one went away and dug in the earth and hid his master's money.

19 "But after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came and brought five talents more, saying, 'Master, thou didst deliver to me five talents; behold, I have gained five more over and above.' 21 His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

22 "And he also who had received the two talents came and said, 'Master thou didst deliver to me two talents; behold, I have gained two more.' 23 His

20 "*And another came, saying, 'Lord, behold thy gold*
*piece, which I have kept laid up in a napkin;* 21 *for I*
*feared thee, because thou art a stern man. Thou takest*
*up what thou didst not lay down, and thou reapest what*
*thou didst not sow.'* 22 *He said to him, 'Out of thy own*
*mouth I judge thee, thou wicked servant. Thou knew-*
*est that I am a stern man, taking up what I did not lay*
*down and reaping what I did not sow.* 23 *Why, then,*
*didst thou not put my money in a bank, so that I on my*
*return might have gotten it with interest?'* 24 *And he said*
*to the bystanders, 'Take away the gold piece from him,*
*and give it to him who has the ten gold pieces.'* 25 *But*
*they said to him, 'Lord, he has ten gold pieces.'*

26 "*I say to you that to everyone who has shall be given;*
*but from him who does not have, even that which he has*
*shall be taken away from him.* 27 *But as for these my*
*enemies, who did not want me to be king over them, bring*
*them here and slay them in my presence.*"

master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

24 "But he who had received the one talent came and said, 'Master, I know that thou art a stern man; thou reapest where thou hast not sowed and gatherest where thou hast not winnowed; 25 and as I was afraid, I went away and hid thy talent in the earth; behold, thou hast what is thine.' 26 But his master answered and said to him, 'Wicked and slothful servant! thou didst know that I reap where I do not sow, and gather where I have not winnowed? 27 Thou shouldst therefore have entrusted my money to the bankers, and on my return I should have got back my own with interest. 28 Take away therefore the talent from him, and give it to him who has the ten talents. 29 For to everyone who has shall be given, and he shall have abundance; but from him who does not have, even that which he seems to have shall be taken away. 30 But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth.' "

### (i) The Last Judgment

Matthew 25, 31–46

31 "But when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; 32 and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; 33 and he will set the sheep on his right hand, but the goats on the left.

34 "Then the king will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; 36 naked and you covered me; sick and you visited me; I was in prison and you came to me.' 37 Then the just will answer him, saying, 'Lord, when did we see thee hungry, and feed thee; or thirsty, and give thee drink? 38 And when did we see thee a stranger, and take thee in; or naked, and clothe thee? 39 Or when did we see thee sick, or in prison, and come to thee?' 40 And answering the king will say to them, 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me.'

41 "Then he will say to those on his left hand, 'Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels. 42 For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; 43 I was a stranger and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' 44 Then they also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' 45 Then he will answer them, saying, 'Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for me.' 46 And these will go into everlasting punishment, but the just into everlasting life."

## 107. THE LAST DAYS OF CHRIST'S PUBLIC MINISTRY

Luke 21, 37f

37 Now in the daytime he was teaching in the temple; but as for the nights, he would go out and pass them on the mountain called Olivet. 38 And all the people came to him early in the morning in the temple, to hear him.

# Part III

# THE PASSION AND DEATH OF JESUS

## Section A. THE LAST SUPPER

### 1. THE CONSPIRACY OF THE COUNCIL

Luke 22, 1f

[1] Now the Feast of the Unleavened Bread, which is called the Passover, was drawing near;
[2] and the chief priests and the Scribes were seeking how they might put him to death, for they feared the people.

Matthew 26, 1–5

[1] And it came to pass when Jesus had finished all these words, that he said to his disciples, [2] "You know that after two days the Passover will be here; and the Son of Man will be delivered up to be crucified."
[3] Then the chief priests and the elders of the people gathered together in the court of the high priest, who was called Caiphas, [4] and they took counsel together how they might seize Jesus by stealth and put him to death. [5] But they said, "Not on the feast, or there might be a riot among the people."

Mark 14, 1f

[1] Now it was two days before the Passover and the feast of the UnleavenedBread; the chief priests and the Scribes were seeking how they might seize him by stealth and put him to death; [2] for they said, "Not on the feast, or there might be a riot among the people."

### 2. THE TREASON OF JUDAS

Luke 22, 3–6

[3] But Satan entered into Judas, surnamed Iscariot, one of the Twelve. [4] And he went away and discussed with the chief priests and the captains, how he might betray him to them. [5] And they were glad, and agreed to give him money. [6] He accordingly promised, and was watching for an opportunity to betray him without a disturbance.

Matthew 26, 14–16

[14] Then one of the Twelve, called Judas Iscariot, went to the chief priests, [15] and said to them, "What are you willing to give me, and I will deliver him to you?" But they counted him out thirty pieces of silver.
[16] And from then on he was watching for an opportunity to betray him.

Mark 14, 10f

[10] And Judas Iscariot, one of the Twelve, went to the chief priests to betray him to them.
[11] And they, when they heard it, were glad, and promised to give him money. And he was watching for an opportunity to betray him.

## 3. THE PREPARATION FOR THE PASSOVER MEAL

### Luke 22, 7–13

7 Now the day of the Unleavened
Bread came, on which the passover
had to be sacrificed. 8 And he sent
Peter and John, saying, "Go and
prepare for us the passover that we
may eat it." 9 But they said,
"Where dost thou want us to pre-
pare it?" 10 And he said to them,
"Behold, on your entering the city,
there will meet you a man carrying
a pitcher of water; follow him into
the house into which he goes.
11 And you shall say to the master
of the house, 'The Master says to
thee, "Where is the guest chamber,
that I may eat the passover there
with my disciples?" ' 12 And he
will show you a large upper room
furnished; there make ready."
13 And they went, and found just as
he had told them; and they pre-
pared the passover.

### Matthew 26, 17–19

17 Now on the first day of the
Unleavened Bread, the disciples
came to Jesus and said, "Where
dost thou want us to prepare for
thee to eat the passover?"

18 But
Jesus said, "Go into the city to a
certain man, and say to him,

'The
Master says, My time is near at
hand; at thy house I am keeping
the Passover with my disciples.' "

19 And the disciples did as Jesus
bade them, and prepared the pass-
over.

### Mark 14, 12–16

12 And on the first day of the Un-
leavened Bread, when it was cus-
tomary for them to sacrifice the
passover, the disciples said to him,
"Where dost thou want us to go
and prepare for thee to eat the
passover?" 13 And he sent two of
his disciples, and said to them,
"Go into the city, and there will
meet you a man carrying a pitcher
of water; follow him. 14 And
wherever he enters, say to the
master of the house, 'The Master
says, "Where is my guest chamber,
that I may eat the passover there
with my disciples?" ' 15 And he will
show you a large upper room fur-
nished; there make ready for us."
16 And his disciples went forth, and
came into the city, and found just
as he had told them; and they pre-
pared the passover.

## 4. THE CELEBRATION OF THE PASSOVER MEAL

### Luke 22, 14–18

14 And when the hour had come,
he reclined at table, and the twelve
apostles with him. 15 And he said
to them, "I have greatly desired to
eat this passover with you before I
suffer; 16 for I say to you that I will
eat of it no more, until it has been
fulfilled in the kingdom of God."
17 And having taken a cup, he gave
thanks and said, "Take this and
share it among you; 18 for I say to
you that I will not drink of the
fruit of the vine, until the kingdom
of God comes."

### Matthew 26, 20. 29

20 Now when evening arrived, he
reclined at table with the twelve
disciples.

29 "But I say to you, I will not
drink henceforth of this fruit of
the vine, until that day when I
shall drink it new with you in the
kingdom of my Father."

### Mark 14, 17. 25

17 Now when evening arrived, he
came with the Twelve.

25 "Amen I say to you, that I will
drink no more of the fruit of the
vine, until that day when I shall
drink it new in the kingdom of
God."

## 5. THE WASHING OF THE FEET

### John 13, 1–20

1 Before the Feast of the Passover, Jesus, knowing that his hour had come, to pass out of this world to the Father, having loved his own who were in the world, loved them to the end.
2 And during the supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, 3 knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, 4 rose from the supper and laid aside his garments, and taking a towel girded himself. 5 Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded.
6 He came, then, to Simon Peter. And Peter said to him, "Lord, dost thou wash my feet?" 7 Jesus answered and said to him, "What I do thou knowest not now; but thou

shalt know hereafter." 8 Peter said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." 9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" 10 Jesus said to him, "He who has bathed needs only to wash, and he is clean all over. And you are clean, but not all." 11 For he knew who it was that should betray him. This is why he said, "You are not all clean."

12 Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? 13 You call me Master and Lord, and you say well, for so I am. 14 If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. 15 For I have given you an example, that as I have done to you, so you also should do. 16 Amen, amen, I say to you, no servant is greater than his master, nor is one who is sent greater than he who sent him. 17 If you know these things, blessed shall you be if you do them. 18 I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled,

'He who eats bread with me
has lifted up his heel against me.'

19 I tell you now before it comes to pass, that when it has come to pass you may believe that I am he. 20 Amen, amen, I say to you, he who receives anyone I send, receives me; and he who receives me, receives him who sent me."

## 6. THE INSTITUTION OF THE HOLY EUCHARIST

### Luke 22, 19f

19 And having taken bread, he gave thanks and broke, and gave it to them, saying, "This is my body, which is being given for you; do this in remembrance of me." 20 In like manner he took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you."

### Matthew 26, 26–28

26 And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body." 27 And taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this; 28 for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins."

### Mark 14, 22–24

22 And while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said, "Take; this is my body." 23 And taking a cup and giving thanks, he gave it to them, and they all drank of it; 24 and he said to them, "This is my blood of the new covenant, which is being shed for many."

### [1 Corinthians 11, 23–25]

23 *For I myself have received from the Lord (what I also delivered to you), that the Lord Jesus, on the night in which he was betrayed, took bread,* 24 *and giving thanks broke, and said, "This is my body which shall be given up for you; do this in remembrance of me."* 25 *In like manner also the cup, after he had supped, saying, "This cup is the new covenant in my blood; do this as often as you drink it, in remembrance of me."*

## 7. THE DENUNCIATION OF THE BETRAYER

### Luke 22, 21–23

21 "But behold, the hand of him who betrays me is with me on the table.

### Matthew 26, 21–25

21 And while they were eating, he said, "Amen I say to you, one of you will betray me."

22 And being very much saddened they began each to say, "Is it I, Lord?"

### Mark 14, 18–21

18 And while they were at the table eating, Jesus said, "Amen I say to you, one of you will betray me — one who is eating with me."

19 But they began to be sad, and to say to him one by one, "Is it I?"

### John 13, 21–30

21 When Jesus had said these things he was troubled in spirit, and said solemnly, "Amen, amen, I say to you, one of you will betray me." 22 The disciples therefore looked at one another, uncertain of whom he was speaking.

22 For the Son of Man indeed goes his way, as it has been determined; yet woe to that man by whom he will be betrayed."

23 And they began to inquire among themselves which of them it might be that was about to do this.

23 But he answered and said, "He who dips his hand with me in the dish, he will betray me.

24 The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born."

25 And Judas who betrayed him answered and said, "Is it I, Rabbi?" He said to him, "Thou hast said it."

20 But he said to them, "It is one of the Twelve, who dips with me in the dish.

21 The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born."

23 Now one of his disciples, he whom Jesus loved, was reclining at Jesus' bosom. 24 Simon Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?" 25 He therefore, leaning back upon the bosom of Jesus, said to him, "Lord, who is it?" 26 Jesus answered, "It is he for whom I shall dip the bread, and give it to him." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. 27 And after the morsel, Satan entered into him. And Jesus said to him, "What thou dost, do quickly." 28 But none of those at the table understood why he said this to him. 29 For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or that he should give something to the poor. 30 When, therefore, he had received the morsel, he went out quickly. Now it was night.

## 8. A CONTENTION AMONG THE APOSTLES: A LESSON IN HUMILITY

Luke 22, 24–30

24 Now there arose also a dispute among them, which of them was reputed to be the greatest. 25 But he said to them, "The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. 26 But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant. 27 For which is the greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. 28 But you are they who have continued with me in my trials.

[Matthew 20, 25–28; 19, 28]

20, 25 *But Jesus called them to him, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.* 26 *Not so is it among you. On the contrary, whoever wishes to become great among you shall be your servant;* 27 *and whoever wishes to be first among you shall be your slave;* 28 *even as the Son of Man has not come to be served but to serve, and to give his life as a ransom for many."*

[Mark 10, 42–45]

42 *But Jesus called them and said to them, "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them.* 43 *But it is not so among you. On the contrary, whoever wishes to become great shall be your servant;* 44 *and whoever wishes to be first among you shall be the slave of all;* 45 *for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many."*

[29] And I appoint to you a kingdom, even as my Father has appointed to me, [30] that you may eat and drink at my table in my kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel."

19, [28]*And Jesus said to them, "Amen I say to you that you who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel."*

## 9. THE NEW COMMANDMENT OF LOVE

John 13, 31–35

[31] When, therefore, he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. [32] If God is glorified in him, God will also glorify him in himself, and will glorify him at once.

[33] "Little children, yet a little while I am with you. You will seek me, and, as I said to the Jews, 'Where I go you cannot come,' so to you also I say it now. [34] A new commandment I give you, that you love one another: that as I have loved you, you also love one another. [35] By this will all men know that you are my disciples, if you have love for one another."

## 10. THE SPECIAL PRAYER OF JESUS FOR PETER

Luke 22, 31f

[31] And the Lord said, "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. [32] But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren."

## 11. FIRST PREDICTION OF THE FALL OF PETER

Luke 22, 33f

[33] But he said to him, "Lord, with thee I am ready to go both to prison and to death!"

[34] But he said, "I tell thee, Peter, a cock will not crow this day, until thou hast thrice denied that thou knowest me."

John 13, 36–38

[36] Simon Peter said to him, "Lord, where art thou going?" Jesus answered, "Where I am going thou canst not follow me now, but thou shalt follow later." [37] Peter said to him, "Why can I not follow thee now? I will lay down my life for thee." [38] Jesus answered him, "Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock will not crow before thou dost deny me thrice."

## 12. A WORD OF COMFORT

John 14, 1–31

### (a) Jesus Will Prepare a Place for Them and Hear Their Prayers 14, 1–14

[1] "Let not your heart be troubled. You believe in God, believe also in me. [2] In my Father's house there are many mansions. Were it not so, I should have told you, because I go to prepare a place for you. [3] And if I go and prepare a place for you, I am coming again, and I will take you to myself; that where I am, there you also may be. [4] And where I go you know, and the way you know."

[5] Thomas said to him, "Lord, we do not know where thou art going, and how can we know the way?" [6] Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father but through me. [7] If you had known me, you would also have known my Father. And henceforth you do know him, and you have seen him."

[8] Philip said to him, "Lord, show us the Father and it is enough for us." [9] Jesus said to him, "Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father. How canst thou say, 'Show us the Father'? [10] Dost thou not believe that I am in the Father and the Father in me? The words that I speak to you

I speak not on my own authority. But the Father dwelling in me, it is he who does the works. [11] Do you believe that I am in the Father and the Father in me? [12] Otherwise believe because of the works themselves. Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and greater than these he shall do, because I am going to the Father. [13] And whatever you ask in my name, that I will do, in order that the Father may be glorified in the Son. [14] If you ask me anything in my name, I will do it."

### (b) The Holy Spirit Will be Sent to them 14, 15–24

[15] "If you love me, keep my commandments. [16] And I will ask the Father and he will give you another Advocate to dwell with you forever, [17] the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you.

[18] "I will not leave you orphans; I will come to you. [19] Yet a little while and the world no longer sees me. But you see me, for I live and you shall live. [20] In that day you will know that I am in my Father, and you in me, and I in you. [21] He who has my commandments and keeps them, he it is who loves me. But he who loves me will be loved by my Father, and I will love him and manifest myself to him."

[22] Judas, not the Iscariot, said to him, "Lord, how is it that thou art about to manifest thyself to us, and not to the world?" [23] Jesus answered and said to him, "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. [24] He who does not love me does not keep my words. And the word that you have heard is not mine, but the Father's who sent me."

### (c) Jesus Is Giving Them Spiritual Peace 14, 25–31

[25] "These things I have spoken to you while yet dwelling with you. [26] But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.

[27] "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid. [28] You have heard me say to you, 'I go away and I am coming to you.' If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I. [29] And now I have told you before it comes to pass that when it has come to pass you may believe. [30] I will no longer speak much with you, for the prince of the world is coming, and in me he has nothing. [31] But he comes that the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here."

## 13. UNION WITH CHRIST

John 15, 1–17

### (a) Jesus the True Vine 15, 1–11

[1] "I am the true vine, and my Father is the vine-dresser. [2] Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit. [3] You are already clean because of the word that I have spoken to you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. [5] I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. [6] If anyone does not abide in me, he shall be cast outside as the branch and wither; and they shall gather them up and cast them into the fire, and they shall burn. [7] If you abide in me, and if my words abide in you, ask whatever you will and it shall be done to you. [8] In this is my Father glorified, that you may bear very much fruit, and become my disciples. [9] As the Father has loved me, I also have loved you. Abide in my love. [10] If you keep my commandments you will abide in my love, as I also have kept my Father's commandments, and abide in his love. [11] These things I have spoken to you that my joy may be in you, and that your joy may be made full."

(b) His Commandment of Love for His Friends 15, 12–17

12 "This is my commandment, that you love one another as I have loved you. 13 Greater
love than this no one has, that one lay down his life for his friends. 14 You are my friends if
you do the things I command you. 15 No longer do I call you servants, because the servant
does not know what his master does. But I have called you friends, because all things that
I have heard from my Father I have made known to you. 16 You have not chosen me, but
I have chosen you, and have appointed you that you should go and bear fruit, and that
your fruit should remain; that whatever you ask the Father in my name he may give you.
17 These things I command you, that you may love one another."

## 14. The World's Hatred of the Apostles

John 15, 18–27

18 "If the world hates you, know that it has hated me before you. 19 If you were of the
world, the world would love what is its own. But because you are not of the world, but I
have chosen you out of the world, therefore the world hates you. 20 Remember the word
that I have spoken to you: No servant is greater than his master. If they have persecuted
me, they will persecute you also; if they have kept my word, they will keep yours also.
21 But all these things they will do to you for my name's sake, because they do not know him
who sent me. 22 If I had not come and spoken to them, they would have no sin. But
now they have no excuse for their sin. 23 He who hates me hates my Father also. 24 If I
had not done among them works such as no one else has done, they would have no sin.
But now they have seen, and have hated both me and my Father; 25 but that the word
written in their Law may be fulfilled,

'They have hated me without cause.'

26 "But when the Advocate has come, whom I will send you from the Father, the Spirit
of truth who proceeds from the Father, he will bear witness concerning me. 27 And you also
bear witness, because from the beginning you are with me."

## 15. The Apostles' Persecution is Predicted

John 16, 1–5a

1 "These things I have spoken to you that you may not be scandalized. 2 They will
expel you from the synagogues. Yes, the hour is coming for everyone who kills you to
think that he is offering worship to God. 3 And these things they will do because they have
not known the Father nor me. 4 But these things I have spoken to you, that when the
time for them has come you may remember that I told you. 5a These things, however, I did
not tell you from the beginning, because I was with you."

## 16. The Rôle of the Holy Spirit

John 16, 5b–33

(a) The Holy Spirit and the World 16, 5b–11

5b "And now I am going to him who sent me, and no one of you asks me, 'Where art thou
going?' 6 But because I have spoken to you these things, sadness has filled your heart.
7 But I speak the truth to you; it is expedient for you that I depart. For if I do not go,
the Advocate will not come to you; but if I go, I will send him to you. 8 And when he has
come he will convict the world of sin, and of justice, and of judgment: 9 of sin, because
they do not believe in me; 10 of justice, because I go to the Father, and you will see me no
more; 11 and of judgment, because the prince of this world has already been judged."

(b) The Apostles' Knowledge to Be Completed by the Holy Spirit 16, 12–16

12 "Many things yet I have to say to you, but you cannot bear them now. 13 But when
he, the Spirit of truth, has come, he will teach you all the truth. For he will not speak on
his own authority, but whatever he will hear he will speak, and the things that are to come

he will declare to you. [14] He will glorify me, because he will receive of what is mine and declare it to you. [15] All things that the Father has are mine. That is why I have said that he will receive of what is mine, and will declare it to you. [16] A little while and you shall see me no longer; and again a little while and you shall see me, because I go to the Father."

(c) Joy at Christ's Return 16, 17–24

[17] Some of his disciples therefore said to one another, "What is this he says to us, 'A little while and you shall not see me, and again a little while and you shall see me'; and, 'I go to the Father'?" [18] They kept saying therefore, "What is this 'little while' of which he speaks? We do not know what he is saying."

[19] But Jesus knew that they wanted to ask him, and he said to them, "You inquire about this among yourselves because I said, 'A little while and you shall not see me, and again a little while and you shall see me.' [20] Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. [21] A woman about to give birth has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world. [22] And you therefore have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you. [23] And in that day you shall ask me nothing. Amen, amen, I say to you, if you ask the Father anything in my name, he will give it to you. [24] Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full."

(d) The Apostles' Confession of Faith 16, 25–33

[25] "These things I have spoken to you in parables. The hour is coming when I will no longer speak to you in parables, but will speak to you plainly of the Father. [26] In that day you shall ask in my name; and I do not say to you that I will ask the Father for you, [27] for the Father himself loves you because you have loved me, and have believed that I came forth from God. [28] I came forth from the Father and have come into the world. Again I leave the world and go to the Father."

[29] His disciples said to him, "Behold, now thou speakest plainly, and utterest no parable. [30] Now we know that thou knowest all things, and dost not need that anyone should question thee. For this reason we believe that thou camest forth from God."

[31] Jesus answered them, "Do you now believe? [32] Behold, the hour is coming, and has already come for you to be scattered, each one to his own house, and to leave me alone. But I am not alone, because the Father is with me. [33] These things I have spoken to you that in me you may have peace. In the world you will have affliction. But take courage, I have overcome the world."

## 17. JESUS PREDICTS AFFLICTION AND URGES THE APOSTLES TO TAKE COURAGE WITH SPIRITUAL WEAPONS

Luke 22, 34b–38

[34b] And he said to them, [35] "When I sent you forth without purse or wallet or sandals, did you lack anything?" [36] And they said, "Nothing." Then he said to them, "But now, let him who has a purse take it, and likewise a wallet; and let him who has no sword sell his tunic and buy one. [37] For I say to you that this which is written must yet be fulfilled in me,

'And he was reckoned among the wicked.'

For that which concerns me is at its end." [38] And they said, "Lord, behold, here are two swords." And he said to them, "Enough."

## 18. CHRIST'S PRIESTLY PRAYER FOR UNITY

John 17, 1–26

(a) Christ Prays for Himself 17, 1–5

[1] These things Jesus spoke; and raising his eyes to heaven, he said, "Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, [2] even as thou hast given him power

over all flesh, in order that to all thou hast given him he may give everlasting life. [3] Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. [4] I have glorified thee on earth; I have accomplished the work that thou hast given me to do. [5] And now do thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed."

### (b) Christ Prays for His Apostles 17, 6–19

[6] "I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me, and they have kept thy word. [7] Now they have learnt that whatever thou hast given me is from thee; [8] because the words that thou hast given me I have given to them. And they have received them, and have known of a truth that I came forth from thee, and they have believed that thou didst send me.
[9] "I pray for them; not for the world do I pray, but for those whom thou hast given me, because they are thine; [10] and all things that are mine are thine, and thine are mine; and I am glorified in them. [11] And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are. [12] While I was with them, I kept them in thy name. Those whom thou hast given me I guarded; and not one of them perished except the son of perdition, in order that the Scripture might be fulfilled. [13] But now I am coming to thee; and these things I speak in the world, in order that they may have my joy made full in themselves. [14] I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world. [15] I do not pray that thou take them out of the world, but that thou keep them from evil. [16] They are not of the world, even as I am not of the world. [17] Sanctify them in the truth. Thy word is truth. [18] Even as thou hast sent me into the world, so I also have sent them into the world. [19] And for them I sanctify myself, that they also may be sanctified in truth."

### (c) Christ Prays for Future Believers 17, 20–26

[20] "Yet not for these only do I pray, but for those also who through their word are to believe in me, [21] that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. [22] And the glory that thou hast given me, I have given to them, that they may be one, even as we are one: [23] I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me.
[24] "Father, I will that where I am, they also whom thou hast given me may be with me; in order that they may behold my glory, which thou hast given me, because thou hast loved me before the creation of the world. [25] Just Father, the world has not known thee, but I have known thee, and these have known that thou hast sent me. [26] And I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them."

## 19. THE END OF THE SUPPER; THE JOURNEY TO MOUNT OLIVET; THE SECOND PREDICTION OF PETER'S FALL

### Luke 22, 39

[39] And he came out and went, according to his custom, to the Mount of Olives, and the disciples also followed him.

### Matthew 26, 30–35

[30] And after reciting a hymn, they went out to Mount Olivet. [31] Then Jesus said to them, "You will all be scandalized this night because of me; for it is written,

'I will smite the shepherd,

### Mark 14, 26–31

[26] And after reciting a hymn, they went out to the Mount of Olives. [27] And Jesus said to them, "You will all be scandalized this night; for it is written,

'I will smite the shepherd,

### John 18, 1

[1] After saying these things, Jesus went forth with his disciples beyond the torrent of Cedron, where there was a garden into which he and his disciples entered.

and the sheep of the flock will be scattered.'

[32] But after I have risen, I will go before you into Galilee." [33] But Peter answered and said to him, "Even though all shall be scandalized because of thee, I will never be scandalized." [34] Jesus said to him, "Amen I say to thee, this very night, before a cock crows, thou wilt deny me thrice." [35] Peter said to him, "Even if I should have to die with thee, I will not deny thee!" And all the disciples said the same thing.

and the sheep will be scattered.'

[28] But after I have risen, I will go before you into Galilee." [29] But Peter said to him, "Even though all shall be scandalized, yet not I." [30] Jesus said to him, "Amen I say to thee, today, this very night, before a cock crows twice, thou wilt deny me thrice." [31] But he went on speaking more vehemently, "Even if I should have to die with thee, I will not deny thee!" And they all said the same thing.

# Section B. THE PASSION AND DEATH OF JESUS

## 1. THE AGONY IN THE GARDEN OF GETHSEMANI

### (a) The Beginning of the Passion

Luke 22, 40–41a

[40] But when he was at the place, he said to them,

"Pray, that you may not enter into temptation." [41a] And he himself withdrew from them about a stone's throw,

Matthew 26, 36–39a

[36] Then Jesus came with them to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I go over yonder and pray." [37] And he took with him Peter and the two sons of Zebedee, and he began to be saddened and exceedingly troubled. [38] Then he said to them, "My soul is sad, even unto death. Wait here and watch with me." [39a] And going forward a little,

Mark 14, 32–35a

[32] And they came to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I pray." [33] And he took with him Peter and James and John, and he began to feel dread and to be exceedingly troubled. [34] And he said to them, "My soul is sad, even unto death. Wait here and watch." [35a] And going forward a little,

### (b) The First Prayer and Visitation

Luke 22, 41b–42

[41b] and kneeling down, he began to pray, [42] saying, "Father, if thou art willing, remove this cup from me; yet not my will but thine be done."

Matthew 26, 39b–41

[39b] he fell on his face, and prayed, saying, "Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest."

Mark 14, 35b–38

[35b] he fell on the ground, and began to pray that, if it were possible, the hour might pass from him; [36] and he said, "Abba, Father, all things are possible to thee. Remove this cup from me; yet not what I will, but what thou willest."

[37] Then he came and found them sleeping. And he said to Peter, "Simon, dost thou sleep? Couldst

40 Then he came to the disciples and found them sleeping. And he said to Peter, "Could you not then watch one hour with me? 41 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

thou not watch one hour? 38 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

### (c) The Second Prayer and Visitation

Matthew 26, 42f

42 Again a second time he went away and prayed, saying, "My Father, if this cup cannot pass away unless I drink it, thy will be done." 43 And he came again and found them sleeping, for their eyes were heavy.

Mark 14, 39f

39 And again he went away and prayed, saying the same words over. 40 And he came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to him.

### (d) The Third Prayer and Visitation

Luke 22, 43–46

43 And there appeared to him an angel from heaven to strengthen him. And falling into an agony he prayed the more earnestly.

44 And his sweat became as drops of blood running down upon the ground. 45 And rising from prayer he came to the disciples, and found them sleeping for sorrow. 46 And he said to them, "Why do you sleep? Rise and pray, that you may not enter into temptation."

Matthew 26, 44–46

44 And leaving them he went back again, and prayed a third time, saying the same words over. 45 Then he came to his disciples, and said to them, "Sleep on now, and take your rest! Behold, the hour is at hand, and the Son of Man will be betrayed into the hands of sinners. 46 Rise, let us go. Behold, he who betrays me is at hand."

Mark 14, 41f

41 And he came the third time, and said to them, "Sleep on now, and take your rest! It is enough; the hour has come. Behold, the Son of Man is betrayed into the hands of sinners. 42 Rise, let us go. Behold, he who will betray me is at hand."

## 2. JESUS IS ARRESTED

Luke 22, 47–53

47 And while he was yet speaking, behold, a crowd came; and he who was called Judas, one of the Twelve, was going before them,

Matthew 26, 47–56

47 And while he was yet speaking, behold Judas, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and elders of the people. 48 Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him."

Mark 14, 43–52

43 And while he was yet speaking, Judas Iscariot, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and the Scribes and the elders. 44 Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him, and lead him safely away."

John 18, 2–11

2 Now Judas, who betrayed him, also knew the place, since Jesus had often met there together with his disciples. 3 Judas, then, taking the cohort, and attendants from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.

4 Jesus therefore knowing all that was to come upon him, went forth and said to them, "Whom do

and he drew near to Jesus to kiss him.

48 But Jesus said to him, "Judas, dost thou betray the Son of Man with a kiss?"

49 But when they who were about him saw what would follow, they said to him, "Lord, shall we strike with the sword?" 50 And one of them struck the servant of the high priest and cut off his right ear. 51 But Jesus answered and said, "Bear with them thus far." And he touched his ear and healed him.

52 But Jesus said to the chief priests and captains of the temple and elders, who had come against him, "As against a robber have you come out, with swords and clubs. 53 When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness."

49 And he went straight up to Jesus and said, "Hail, Rabbi!" and kissed him.

50 And Jesus said to him, "Friend, for what purpose hast thou come?"
Then they came forward and set hands on Jesus and took him.

51 And behold, one of those who were with Jesus, stretching forth his hand, drew his sword, and striking the servant of the high priest, cut off his ear. 52 Then Jesus said to him, "Put back thy sword into its place; for all those who take the sword will perish by the sword. 53 Or dost thou suppose that I cannot entreat my Father, and he will even now furnish me with more than twelve legions of angels? 54 How then are the Scriptures to be fulfilled, that thus it must happen?"

55 In that hour Jesus said to the crowds, "As against a robber you have come out, with swords and clubs to seize me. I sat daily with you in the temple teaching, and you did not lay hands on me." 56 Now all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.

45 And when he came, he went straight up to him, and said, "Rabbi!" and kissed him.

46 And they seized him and held him.

47 But one of the bystanders drew his sword, and struck the servant of the high priest, and cut off his ear.

48 And Jesus, addressing them, said, "As against a robber you have come out, with swords and clubs to seize me. 49 I was daily with you in the temple teaching, and you did not lay hands on me. But it is so that the Scriptures may be fulfilled."

50 Then all his disciples left him and fled. 51 And a certain young man was

you seek?" 5 They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Now Judas, who betrayed him, was also standing with them. 6 When, therefore, he said to them, "I am he," they drew back and fell to the ground. 7 So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I have told you that I am he. If, therefore, you seek me, let these go their way." 9 That the word which he said might be fulfilled, "Of those whom thou hast given me, I have not lost one."

10 Simon Peter therefore, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servant's name was Malchus. 11 Jesus therefore said to Peter, "Put up thy sword into the scabbard. Shall I not drink the cup that the Father has given me?"

following him, having a linen cloth wrapped about his naked body, and they seized him. 52 But leaving the linen cloth behind, he fled away from them naked.

## 3. JESUS IS LED BEFORE ANNAS

John 18, 12–14

12 The cohort therefore and the tribune and the attendants of the Jews seized Jesus and bound him. 13 And they brought him to Annas first, for he was the father-in-law of Caiphas, who was the high priest that year. 14 Now it was Caiphas who had given the counsel to the Jews that it was expedient that one man should die for the people.

## 4. THE FIRST DENIAL OF PETER

Luke 22, 54–57

54 Now having seized him, they led him away to the high priest's house; but Peter was following at a distance. 55 And when they had kindled a fire in the middle of the courtyard, and were seated together, Peter was in their midst. 56 But a certain maidservant saw him sitting at the blaze, and after gazing upon him she said, "This man too was with him." 57 But he denied him, saying, "Woman, I do not know him."

Matthew 26, 58. 69f

58 But Peter was following him at a distance, even to the courtyard of the high priest, and he went in and sat with the attendants to see the end.

69 Now Peter was sitting outside in the courtyard; and a maidservant came up to him and said, "Thou also wast with Jesus the Galilean." 70 But he denied before them all, saying, "I do not know what thou art saying."

Mark 14, 54. 66–68

54 But Peter followed him at a distance, even to the courtyard of the high priest, and was sitting with the attendants at the fire and warming himself.

66 And while Peter was below in the courtyard, there came one of the maidservants of the high priest; 67 and seeing Peter warming himself, she looked closely at him and said, "Thou also wast with Jesus of Nazareth." 68 But he denied it, saying, "I neither know nor understand what thou art saying." And he went outside into the vestibule; and the cock crowed.

John 18, 15–18

15 But Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest. 16 But Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out and spoke to the portress, and brought Peter in.

17 The maid, who was portress, said therefore to Peter, "Art thou also one of this man's disciples?" He said, "I am not." 18 Now the servants and attendants were standing at a coal fire and warming themselves, for it was cold. And Peter also was with them, standing and warming himself.

## 5. JESUS IS QUESTIONED BY ANNAS

John 18, 19–23

19 The high priest therefore questioned Jesus concerning his disciples, and concerning his teaching. 20 Jesus answered him, "I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. 21 Why dost thou question me? Question those who have heard what I spoke to them; behold, these know what I have said."

22 Now when he had said these things, one of the attendants who was standing by struck Jesus a blow, saying, "Is that the way thou dost answer the high priest?" 23 Jesus answered him, "If I have spoken ill, bear witness to the evil; but if well, why dost thou strike me?"

## 6. JESUS IS SENT BOUND TO CAIPHAS AND THE SANHEDRIN

### Matthew 26, 57

57 Now those who had taken
Jesus led him away to Caiphas the
high priest, where the Scribes and
the elders had gathered together.

### Mark 14, 53

53 And they led Jesus away to the
high priest; and all the priests and
the Scribes and the elders gathered
together.

### John 18, 24

24 And Annas sent him bound to
Caiphas, the high priest.

## 7. THE SECOND DENIAL OF PETER

### Luke 22, 58

58 And after a little while some-
one else saw him and said, "Thou,
too, art one of them." But Peter
said, "Man, I am not."

### Matthew 26, 71f

71 And when he had gone out to
the gateway, another maid saw
him, and said to those who were
there, "This man also was with
Jesus of Nazareth." 72 And again
he denied with an oath, "I do not
know the man!"

### Mark 14, 69–70a

69 And the maidservant, seeing him
again, began to say to the by-
standers, "This is one of them."
70a But again he denied it.

## 8. THE NIGHT SESSION OF THE SANHEDRIN

### Matthew 26, 59–66

59 Now the chief priests and all the Sanhedrin were seeking false witness against Jesus, that they might put him to death, 60 but they found none, though many false witnesses came forward. But last of all there came forward two false witnesses, 61 and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it after three days.'"

62 Then the high priest, standing up, said to him, "Dost thou make no answer to the things that these men prefer against thee?" 63 But Jesus kept silence. And the high priest said to him, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." 64 Jesus said to him, "Thou hast said it. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven."

65 Then the high priest tore his garments, saying, "He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. 66 What do you think?" And they answered and said, "He is liable to death."

### Mark 14, 55–64

55 Now the chief priests and all the Sanhedrin were seeking witness against Jesus, that they might put him to death, but they found none. 56 For while many bore false witness against him, their evidence did not agree. 57 And some stood up and bore false witness against him, saying, 58 "We ourselves have heard him say, 'I will destroy this temple built by hands, and after three days I will build another, not built by hands.'" 59 And even then their evidence did not agree.

60 Then the high priest, standing up in their midst, asked Jesus, saying, "Dost thou make no answer to the things that these men prefer against thee?" 61 But he kept silence, and made no answer. Again the high priest began to ask him, and said to him, "Art thou the Christ, the Son of the Blessed One?" 62 And Jesus said to him, "I am. And you shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."

63 But the high priest tore his garments and said, "What further need have we of witnesses? 64 You have heard the blasphemy. What do you think?" And they all condemned him as liable to death.

## 9. THE THIRD DENIAL OF PETER

### Luke 22, 59–62

59 And about an hour
later another insisted,
saying, "Surely this man,
too, was with him, for he
also is a Galilean." 60 But
Peter said, "Man, I do
not know what thou

### Matthew 26, 73–75

73 And after a little while
the bystanders came up
and said to Peter, "Surely
thou also art one of them,
for even thy speech be-
trays thee." 74 Then he
began to curse and to

### Mark 14, 70b–72

70b And after a little while
the bystanders again said
to Peter, "Surely thou
art one of them, for thou
art also a Galilean."
71 But he began to curse
and to swear: "I do not

### John 18, 25–27

25 But Simon Peter was
standing and warming
himself. They therefore
said to him, "Art thou
also one of his disciples?"
He denied it, and said,
"I am not." 26 One of

sayest." And at that moment, while he was yet speaking, a cock crowed. 61 And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he said, "Before a cock crows, thou wilt deny me thrice." 62 And Peter went out and wept bitterly.

swear that he did not know the man. And at that moment a cock crowed. 75 And Peter remembered the word that Jesus had said, "Before a cock crows, thou wilt deny me thrice." And he went out and wept bitterly.

know this man you are talking about." 72 And at that moment a cock crowed a second time. And Peter remembered the word that Jesus had said to him, "Before a cock crows twice, thou wilt deny me thrice." And he began to weep.

the servants of the high priest, a relative of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" 27 Again, therefore, Peter denied it; and at that moment a cock crowed.

## 10. JESUS IS INSULTED AND MOCKED

### Luke 22, 63–65

63 And the men who had him in custody began to mock him and beat him. 64 And they blindfolded him, and kept striking his face and asking him, saying, "Prophesy, who is it that struck thee?" 65 And many other things they kept saying against him, reviling him.

### Matthew 26, 67f

67 Then they spat in his face and buffeted him; while others struck his face with the palms of their hands, 68 saying, "Prophesy to us, O Christ! who is it that struck thee?"

### Mark 14, 65

65 And some began to spit on him, and to blindfold him, and to buffet him, and to say to him, "Prophesy." And the attendants struck him with blows of their hands.

## 11. THE MORNING SESSION OF THE SANHEDRIN

### Luke 22, 66–71

66 And as soon as day broke, the elders of the people and the chief priests and Scribes gathered together; and they led him away into their Sanhedrin, saying, "If thou art the Christ, tell us." 67 And he said to them, "If I tell you, you will not believe me; 68 and if I question you, you will not answer me, or let me go. 69 But henceforth, the Son of Man will be seated at the right hand of the power of God."

70 And they all said, "Art thou, then, the Son of God?" He answered, "You yourselves say that I am." 71 And they said, "What further need have we of witness? For we have heard it ourselves from his own mouth."

### Matthew 27, 1

1 Now when morning came all the chief priests and the elders of the people took counsel together against Jesus in order to put him to death.

### Mark 15, 1a

1a And as soon as it was morning, the chief priests held a consultation with the elders, the Scribes and the whole Sanhedrin.

## 12. JESUS IS DELIVERED TO PILATE

### Luke 23, 1

1 And the whole assemblage rose, and took him before Pilate.

### Matthew 27, 2

2 And they bound him and led him away, and delivered him to Pontius Pilate the procurator.

### Mark 15, 1b

1b And they bound Jesus and led him away, and delivered him to Pilate.

### John 18, 28

28 They therefore led Jesus from Caiphas to the prætorium. Now it was early morning, and they

themselves did not enter the prætorium, that they might not be defiled, but might eat the passover.

## 13. THE SUICIDE OF JUDAS

### Matthew 27, 3–10

3 Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and the elders, 4 saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it thyself." 5 And he flung the pieces of silver into the temple, and withdrew; and went away and hanged himself with a halter.

6 And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, seeing that it is the price of blood." 7 And after they had consulted together, they bought with them the potter's field, as a burial place for strangers. 8 For this reason that field has been called even to this day, Haceldama, that is, the Field of Blood. 9 Then was fulfilled what was spoken through Jeremias the prophet, saying,

"And they took the thirty pieces of silver,
the price of him who was priced,
upon whom the children of Israel set a price;
10 And they gave them for the potter's field,
as the Lord directed me."

### Acts 1, 18f

18 And he indeed bought a field with the price of his iniquity and, being hanged, burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the residents of Jerusalem, so that the field came to be called in their language Haceldama, that is, the Field of Blood.

## 14. JESUS BEFORE PILATE

### Luke 23, 2–7

2 And they began to accuse him, saying, "We have found this man perverting our nation, and forbidding the payment of taxes to Cæsar, and saying that he is Christ a king."

### Matthew 27, 11–14

### Mark 15, 2–5

### John 18, 29–38

29 Pilate therefore went outside to them, and said, "What accusation do you bring against this man?" 30 They said to him in answer, "If he were not a criminal we should not have handed him over to thee." 31 Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews, then, said to him, "It is not lawful for us to put anyone to death." 32 That the word of Jesus might be fulfilled which he said, signifying by what death he was to die.

[3] So Pilate asked him, saying, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it."

[4] And Pilate said to the chief priests and to the crowds, "I find no guilt in this man."

[5] But they persisted, saying, "He is stirring up the people, teaching throughout all Judea, and beginning from Galilee even to this place."
[6] But Pilate, hearing Galilee, asked whether the man was a Galilean. [7] And learning that he belonged to Herod's jurisdiction, he sent him back to Herod, who likewise was in Jerusalem in those days.

[11] Now Jesus stood before the procurator; and the procurator asked him, saying, "Art thou the king of the Jews?" Jesus said to him, "Thou sayest it."

[12] And when he was accused by the chief priests and the elders, he made no answer. [13] Then Pilate said to him, "Dost thou not hear how many things they prefer against thee?" [14] But he did not answer him a single word, so that the procurator wondered exceedingly.

[2] And Pilate asked him, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it."

[3] And the chief priests accused him of many things. [4] And Pilate again asked him, saying, "Hast thou no answer to make? Behold how many things they accuse thee of." [5] But Jesus made no further answer, so that Pilate wondered.

[33] Pilate therefore again entered into the prætorium, and he summoned Jesus, and said to him, "Art thou the king of the Jews?" [34] Jesus answered, "Dost thou say this of thyself, or have others told thee of me?" [35] Pilate answered, "Am I a Jew? Thy own people and the chief priests have delivered thee to me. What hast thou done?" [36] Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my kingdom is not from here." [37] Pilate therefore said to him, "Thou art then a king?" Jesus answered, "Thou sayest it; I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." [38] Pilate said to him, "What is truth?"

And when he had said this, he went outside to the Jews again, and said to them, "I find no guilt in him."

## 15. JESUS BEFORE HEROD ANTIPAS

Luke 23, 8–12

8 Now when Herod saw Jesus, he was exceedingly glad; for he had been a long time
desirous to see him, because he had heard so much about him, and he was hoping to see
some miracle done by him. 9 Now he put many questions to him, but he made him no
answer.
10 Now the chief priests and Scribes were standing by, vehemently accusing him. 11 But
Herod, with his soldiery, treated him with contempt and mocked him, arraying him in a
bright robe, and sent him back to Pilate. 12 And Herod and Pilate became friends that very
day; whereas previously they had been at enmity with each other.

## 16. JESUS AGAIN BEFORE PILATE; JESUS AND BARABBAS

Luke 23, 13–23

13 And Pilate called together the chief priests and the rulers and the people, 14 and said to them, "You have brought before me this man, as one who perverts the people; and behold, I upon examining him in your presence have found no guilt in this man as touching those things of which you accuse him. 15 Neither has Herod; for I sent you back to him, and behold, nothing deserving of death has been committed by him. 16 I will therefore chastise him and release him."

17 Now at festival time it was necessary for him to release to them one prisoner. 18 But the whole mob cried out together, saying, "Away with this man, and release to us Barabbas!" 19 — one who had been thrown into prison for a certain riot that had occurred in the city, and for murder.

Matthew 27, 15–23

15 Now at festival time the procurator used to release to the crowd a prisoner, whomever they would. 16 Now he had at that time a notorious prisoner called Barabbas. 17 Therefore, when they had gathered together, Pilate said, "Whom do you wish that I release to you? Barabbas, or Jesus who is called Christ?" 18 For he knew that they had delivered him up out of envy. 19 Now, as he was sitting on the judgment-seat, his wife sent to him, saying, "Have nothing to do with that

Mark 15, 6–14

6 Now at festival time he used to release to them one of the prisoners, whomever they had petitioned for. 7 Now there was a man called Barabbas imprisoned with some rioters, one who in the riot had committed murder. 8 And the crowd came up, and began to ask that he do for them as he was wont. 9 But Pilate addressed them, saying, "Do you wish that I release to you the king of the Jews?" 10 For he knew that the chief priests had delivered him up out of envy.

John 18, 39f

39 "But you have a custom that I should release someone to you at the Passover.

Do you wish, therefore, that I release to you the king of the Jews?"

[20] But Pilate spoke to them again, wishing to release Jesus. [21] But they kept shouting, saying, "Crucify him! Crucify him!" [22] And he said to them a third time, "Why, what evil has this man done? I find no crime deserving of death in him. I will therefore chastise him and release him."

[23] But they persisted with loud cries, demanding that he should be crucified; and their cries prevailed.

just man, for I have suffered many things in a dream today because of him." [20] But the chief priests and the elders persuaded the crowds to ask for Barabbas and to destroy Jesus. [21] But the procurator addressed them, and said to them, "Which of the two do you wish that I release to you?" And they said, "Barabbas." [22] Pilate said to them, "What then am I to do with Jesus who is called Christ?" [23] They all said, "Let him be crucified!" The procurator said to them, "Why, what evil has he done?" But they kept crying out the more, saying, "Let him be crucified!"

[11] But the chief priests stirred up the crowd to have him release Barabbas for them instead. [12] But Pilate again spoke and said to them, "What then do you want me to do to the king of the Jews?" [13] But they cried out again, "Crucify him!" [14] But Pilate said to them, "Why, what evil has he done?" But they kept crying out the more, "Crucify him!"

[40] They all therefore cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

## 17. THE SCOURGING AND CROWNING

### Matthew 27, 26b–31a

[26b] but Jesus he scourged and delivered to them to be crucified. [27] Then the soldiers of the procurator took Jesus into the prætorium, and gathered together about him the whole cohort. [28] And they stripped him and put on him a scarlet cloak; [29] and plaiting a crown of thorns, they put it upon his head, and a reed into his right hand; and bending the knee before him they mocked him, saying, "Hail, King of the Jews!" [30] And they spat on him, and took the reed and kept striking him on the head.

[31a] And when they had mocked him, they took the cloak off him and put on him his own garments.

### Mark 15, 15b–20a

[15b] but Jesus he scourged and delivered to be crucified. [16] Now the soldiers led him away into the courtyard of the prætorium, and they called together the whole cohort. [17] And they clothed him in purple, and plaiting a crown of thorns, they put it upon him, [18] and began to greet him, "Hail, King of the Jews!" [19] And they kept striking him on the head with a reed, and spitting upon him; and bending their knees, they did homage to him.

[20a] And when they had mocked him, they took the purple off him and put on him his own garments.

### John 19, 1–3

[1] Pilate, then, took Jesus and had him scourged. [2] And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. [3] And they kept coming to him and saying, "Hail, King of the Jews!" and striking him.

## 18. "BEHOLD, THE MAN"

### John 19, 4–7

[4] Pilate therefore again went outside and said to them, "Behold, I bring him out to you, that you may know that I find no guilt in him." [5] Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And he said to them, "Behold the man!" [6] When, therefore, the chief priests and the attendants saw him, they cried out, saying, "Crucify

him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." [7] The Jews answered him, "We have a Law, and according to that Law he must die, because he has made himself Son of God."

## 19. THE LAST EFFORT OF PILATE

John 19, 8–15

[8] Now when Pilate heard this statement, he feared the more. [9] And he again went back into the prætorium, and said to Jesus, "Where art thou from?" But Jesus gave him no answer. [10] Pilate therefore said to him, "Dost thou not speak to me? Dost thou not know that I have power to crucify thee, and that I have power to release thee?" [11] Jesus answered, " Thou wouldst have no power at all over me were it not given thee from above. Therefore, he who betrayed me to thee has the greater sin."

[12] And from then on Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou release this man, thou art no friend of Cæsar; for everyone who makes himself king sets himself against Cæsar."

[13] Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment-seat, at a place called Lithostrotos, but in Hebrew, Gabbatha. [14] Now it was the Preparation Day for the Passover, about the sixth hour. And he said to the Jews, "Behold your king!" [15] But they cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Cæsar."

## 20. THE SENTENCE OF CRUCIFIXION

Luke 23, 24f

[24] And Pilate pronounced sentence that what they asked for should be done. [25] So he released to them him who for murder and riot had been put in prison, for whom they were asking; but Jesus he delivered to their will.

Matthew 27, 24–26

[24] Now Pilate, seeing that he was doing no good, but rather that a riot was breaking out, took water and washed his hands in sight of the crowd, saying, "I am innocent of the blood of this just man; see to it yourselves." [25] And all the people answered and said, "His blood be on us and on our children."

[26] Then he released to them Barabbas; but Jesus he scourged and delivered to them to be crucified.

Mark 15, 15

[15] So Pilate, wishing to satisfy the crowd, released to them Barabbas; but Jesus he scourged and delivered to be crucified.

John 19, 16a

[16a] Then he handed him over to them to be crucified.

## 21. THE WAY OF THE CROSS; SIMON OF CYRENE; THE WOMEN OF JERUSALEM

Luke 23, 26–33a

[26] And as they led him away, they laid hold of a certain Simon of Cyrene, coming from the country, and upon him they laid the cross to bear it after Jesus. [27] Now there was following him a great

Matthew 27, 31b–33

[31b] and led him away to crucify him. [32] Now as they went out, they found a man of Cyrene named Simon; him they forced to take up his cross.

Mark 15, 20b–22

[20b] and led him out to crucify him. [21] And they forced a certain passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take up his cross

John 19, 16b–17

[16b] And so they took Jesus and led him away.

[17] And bearing the cross for himself,

crowd of the people, and of women, who were bewailing and lamenting him. [28] But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. [29] For behold, days are coming in which men will say, 'Blessed are the barren, and the wombs that never bore, and breasts that never nursed.' [30] Then they will begin to say to the mountains, 'Fall upon us,' and to the hills, 'Cover us!' [31] For if in the case of green wood they do these things, what is to happen in the case of the dry?" [32] Now there were also two other malefactors led to execution with him.

[33a] And when they came to the place called the Skull.

[33] And they came to the place called Golgotha, that is, the Place of the Skull.

[22] And they brought him to the place called Golgotha, which translated, is the Place of the Skull.

he went forth to the place called the Skull, in Hebrew, Golgotha.

## 22. THE CRUCIFIXION

Luke 23, 33b

Matthew 27, 34. 35a. 38

[34] And they gave him wine to drink mixed with gall; but when he had tasted it, he would not drink. [35a] And after they had crucified him,

Mark 15, 23–24a. 25. 27f

[23] And they gave him wine to drink mixed with myrrh; but he did not take it. [24a] Then they crucified him,

[25] Now it was the third hour and they crucified him.

John 19, 18

[33b] they crucified him there, and the robbers, one on his right hand and the other on his left.

[38] Then two robbers were crucified with him, one on his right hand and one on his left.

[27] And they crucified two robbers with him, one on his right hand and one on his left. [28] And the Scripture was fulfilled, which says,

> "And he was reckoned among the wicked."

[18] where they crucified him, and with him two others, one on each side and Jesus in the center.

## 23. THE FIRST WORD FROM THE CROSS

Luke 23, 34a

[34a] And Jesus said, "Father, forgive them, for they do not know what they are doing."

## 24. THE TITLE OVER THE CROSS

### Luke 23, 38

38 And there was also an inscription written over him in Greek and Latin and Hebrew letters,

"This is the King of the Jews."

### Matthew 27, 37

37 And they put above his head the charge against him, written,

"This is Jesus, the King of the Jews."

### Mark 15, 26

26 And the inscription bearing the charge against him was,

"The King of the Jews."

### John 19, 19–22

19 And Pilate also wrote an inscription and had it put on the cross. And there was written,

"Jesus of Nazareth, the King of the Jews."

20 Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. 21 The chief priests of the Jews said therefore to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, I am the King of the Jews.'" 22 Pilate answered, "What I have written, I have written."

## 25. THE DIVISION OF HIS GARMENTS

### Luke 23, 34b

34b Now in dividing his garments, they cast lots.

### Matthew 27, 35b–36

35b they divided his garments, casting lots, [to fulfill that which was spoken through the prophets, saying,

"They divided my garments among them, and upon my vesture they cast lots."]

36 And sitting down they kept watch over him.

### Mark 15, 24b

24b and divided his garments, casting lots for them to see what each should take.

### John 19, 23f

23 The soldiers therefore, when they had crucified him, took his garments and made of them four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven in one piece from the top. 24 They therefore said to one another, "Let us not tear it, but let us cast lots for it, to see whose it shall be." That the Scripture might be fulfilled which says,

"They divided my garments among them; and for my vesture they cast lots."

These things therefore the soldiers did.

## 26. THE BLASPHEMIES AGAINST CHRIST

### Luke 23, 35–37. 39–41

35 And the people stood looking on; and the rulers with them kept sneering at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen one of God." 36 And the soldiers also mocked him, coming to him and offering him common wine, 37 and saying, "If thou art the King of the Jews, save thyself!"

39 Now one of those robbers who were hanged was abusing him, saying, "If thou art the Christ, save thyself and us!" 40 But the other in answer rebuked him and said, "Dost thou not even fear God, seeing that thou art under the same sentence? 41 And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong."

### Matthew 27, 39–44

39 Now the passers-by were jeering at him, shaking their heads, 40 and saying, "Thou who destroyest the temple, and in three days buildest it up again, save thyself! If thou art the Son of God, come down from the cross!" 41 In like manner, the chief priests with the Scribes and the elders, mocking, said, 42 "He saved others, himself he cannot save! If he is the King of Israel, let him come down now from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he wants him; for he said, 'I am the Son of God.'" 44 And the robbers also, who were crucified with him, reproached him in the same way.

### Mark 15, 29–32

29 And the passers-by were jeering at him, shaking their heads, and saying, "Aha, thou who destroyest the temple, and in three days buildest it up again; 30 come down from the cross, and save thyself!" 31 In like manner, the chief priests with the Scribes said in mockery to one another, "He saved others, himself he cannot save! 32 Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." And they who were crucified with him reproached him.

## 27. THE SECOND WORD

### Luke 23, 42f

42 And he said to Jesus, "Lord, remember me when thou comest into thy kingdom."
43 And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise."

## 28. DARKNESS COVERS THE LAND

### Luke 23, 44–45a

44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour. 45a And the sun was darkened,

### Matthew 27, 45

45 Now from the sixth hour there was darkness over the whole land until the ninth hour.

### Mark 15, 33

33 And when the sixth hour came, there was darkness over the whole land until the ninth hour.

## 29. THE THIRD WORD

### John 19, 25–27

25 Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. 26 When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold thy son." 27 Then he said to the disciple, "Behold thy mother." And from that hour the disciple took her into his home.

## 30. THE FOURTH WORD

### Matthew 27, 46f

46 But about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabacthani," that is, "My God, my God, why hast thou forsaken me?" 47 And some of the bystanders on hearing this said, "This man is calling Elias."

### Mark 15, 34f

34 And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabacthani?" which, translated, is "My God, my God, why hast thou forsaken me?" 35 And some of the bystanders on hearing this said, "Behold, he is calling Elias."

## 31. THE FIFTH WORD

### Matthew 27, 48f

48 And immediately one of them ran and, taking a sponge, soaked it in common wine, put it on a reed and offered it to him to drink. 49 But the rest said, "Wait, let us see whether Elias is coming to save him."

### Mark 15, 36

36 But someone ran, soaked a sponge in common wine, put it on a reed and offered it to him to drink, saying, "Wait, let us see whether Elias is coming to take him down."

### John 19, 28f

28 After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." 29 Now there was standing there a vessel full of common wine; and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth.

## 32. THE SIXTH WORD

### John 19, 30a

30a Therefore, when Jesus had taken the wine, he said, "It is consummated!"

## 33. THE CURTAIN OF THE TEMPLE IS TORN

### Luke 23, 45b

45b and the curtain of the temple was torn in the middle.

### Matthew 27, 51a

51a And behold, the curtain of the temple was torn in two from top to bottom;

### Mark 15, 38

38 And the curtain of the temple was torn in two from top to bottom.

## 34. THE SEVENTH WORD

### Luke 23, 46a

46a And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit."

### Matthew 27, 50a

50a But Jesus again cried out with a loud voice,

### Mark 15, 37a

37a But Jesus cried out with a loud voice,

## 35. THE DEATH OF CHRIST

### Luke 23, 46b

46b And having said this, he expired.

### Matthew 27, 50b

50b and gave up his spirit.

### Mark 15, 37b

37b and expired.

### John 19, 30b

30b And bowing his head, he gave up his spirit.

## 36. AT THE MOMENT OF CHRIST'S DEATH

### Luke 23, 47–49

### Matthew 27, 51b–56

51b and the earth quaked, and the rocks were rent, 52 and the tombs were opened, and many bodies of the saints who had fallen asleep arose; 53 and coming forth out of

### Mark 15, 39–41

47 Now when the centurion saw what had happened, he glorified God, saying, "Truly this was a just man." 48 And all the crowd that collected for the sight, when they beheld what things had happened, began to return beating their breasts. 49 But all his acquaintances, and the women who had followed him from Galilee, were standing at a distance looking on.

the tombs after his resurrection, they came into the holy city, and appeared to many. 54 Now when the centurion, and those who were with him keeping guard over Jesus, saw the earthquake and the things that were happening, they were very much afraid, and they said, "Truly he was the Son of God." 55 And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

39 Now when the centurion, who stood facing him, saw how he had thus cried out and expired, he said, "Truly this man was the Son of God." 40 And some women were also there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the Less and of Joseph, and Salome. 41 These used to accompany him and minister to him when he was in Galilee—besides many other women who had come with him to Jerusalem.

## 37. THE PIERCING OF CHRIST'S SIDE

John 19, 31–37

31 The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. 32 The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. 33 But when they came to Jesus, and saw that he was already dead, they did not break his legs; 34 but one of the soldiers opened his side with a lance, and immediately there came out blood and water.

35 And he who saw it has borne witness, and his witness is true; and he knows that he tells the truth, that you also may believe. 36 For these things came to pass that the Scripture might be fulfilled,

"Not a bone of him shall you break."

37 And again another Scripture says,

"They shall look upon him whom they have pierced."

## 38. THE BODY OF CHRIST IS TAKEN DOWN

Luke 23, 50–53a

50 And behold, there was a man named Joseph, a councillor, a good and just man 51—he had not been party to their plan of action—of Arimathea, a town of Judea, who likewise was looking for the kingdom of God. 52 He went to Pilate and asked for the body of Jesus. 53a And he took him down, and wrapped him in a linen cloth,

Matthew 27, 57–59

57 Now when it was evening, there came a certain rich man of Arimathea, Joseph by name, who also himself was a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be given up. 59 And Joseph taking the body, wrapped it in a clean linen cloth,

Mark 15, 42–46a

42 Now when it was evening, as it was the Preparation Day, that is, the eve of the Sabbath, 43 there came Joseph of Arimathea, a councillor of high rank, who likewise was looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. 44 But Pilate wondered whether he had already died. And sending for the centurion, he

John 19, 38–40

38 Now after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews a secret one), besought Pilate that he might take away the body of Jesus. And Pilate gave permission. He came, therefore, and took away the body of Jesus. 39 And there also came Nicodemus (who at first had come to Jesus by

asked him whether he was already dead. [45] And when he learned from the centurion that he was, he granted the body to Joseph. [46a] And Joseph bought a linen cloth, and took him down, and wrapped him in the linen cloth,

night), bringing a mixture of myrrh and aloes, in weight about a hundred pounds. [40] They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish manner of preparing for burial.

## 39. THE BODY OF CHRIST IS BURIED

Luke 23, 53b–56

[53b] and laid him in a rock-hewn tomb where no one had ever yet been laid. [54] And it was Preparation Day, and the Sabbath was drawing on. [55] And the women who had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. [56] And they went back and prepared spices and ointments. And on the Sabbath they rested, in accordance with the commandment.

Matthew 27, 60f

[60] and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a large stone to the entrance of the tomb, and departed. [61] But Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

Mark 15, 46b–47

[46b] and laid him in a tomb which had been hewn out of a rock. Then he rolled a stone to the entrance of the tomb. [47] But Mary Magdalene and Mary the mother of Joseph were looking on and saw where he was laid.

John 19, 41f

[41] Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. [42] There, accordingly, because of the Preparation Day of the Jews, for the tomb was close at hand, they laid Jesus.

## 40. THE PRECAUTIONS OF THE CHIEF PRIESTS

Matthew 27, 62–66

[62] And the next day, which is the day after the Preparation, the chief priests and the Pharisees went in a body to Pilate, [63] saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' [64] Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away, and say to the people, 'He has risen from the dead'; and the last imposture will be worse than the first." [65] Pilate said to them, "You have a guard; go, guard it as well as you know how." [66] So they went and made the sepulchre secure, sealing the stone, and setting the guard.

# Part IV

# THE RESURRECTION AND ASCENSION OF JESUS

## 1. THE WOMEN AT THE GRAVE

### Luke 24, 1f

[1] But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared,

[2] and they found the stone rolled back from the tomb.

### Matthew 28, 1–4

[1] Now late in the night of the Sabbath, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre. [2] And behold, there was a great earthquake; for an angel of the Lord came down from heaven,

and drawing near rolled back the stone, and sat upon it. [3] His countenance was like lightning, and his raiment like snow. [4] And for fear of him the guards were terrified, and became like dead men.

### Mark 16, 1–4

[1] And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, that they might go and anoint him. [2] And very early on the first day of the week, they came to the tomb, when the sun had just risen. [3] And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" [4] And looking up they saw that the stone had been rolled back, for it was very large.

### John 20, 1

[1] Now on the first day of the week, Mary Magdalene came early to the tomb, while it was still dark,

and she saw the stone taken away from the tomb.

## 2. MARY MAGDALENE HASTENS TO PETER AND JOHN

### John 20, 2

[2] She ran therefore and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken the Lord from the tomb, and we do not know where they have laid him."

## 3. THE ANGELS AND THE WOMEN

### Luke 24, 3–8

3 But on entering, they did not
find the body of the Lord Jesus.
4 And it came to pass, while they
were wondering what to make of
this, that, behold, two men stood
by them in dazzling raiment.
5 And when the women were struck
with fear and bowed their faces to
the ground, they said to them,
"Why do you seek the living one
among the dead? 6 He is not here,
but has risen. Remember how he
spoke to you while he was yet in
Galilee, 7 saying that the Son of
Man must be betrayed into the
hands of sinful men, and be cru-
cified, and on the third day rise."
8 And they remembered his
words.

### Matthew 28, 5–7

5 But the angel spoke and said to
the women, "Do not be afraid;
for I know that you seek Jesus, who
was crucified. 6 He is not here,
for he has risen even as he said.
Come, see the place where the
Lord was laid. 7 And go quickly
and tell his disciples that he has
risen; and behold, he goes before
you into Galilee; there you shall
see him. Behold, I have foretold
it to you."

### Mark 16, 5–7

5 But on entering the tomb, they
saw a young man sitting at the
right side, clothed in a white robe,
and they were amazed. 6 He said
to them, "Do not be terrified. You
are looking for Jesus of Nazareth,
who was crucified. He has risen,
he is not here. Behold the place
where they laid him. 7 But go,
tell his disciples and Peter that he
goes before you into Galilee;
there you shall see him, as he
told you."

## 4. THE WOMEN RELATE TO THE DISCIPLES WHAT THEY SAW

### Luke 24, 9–11

9 And having returned from the
tomb, they reported all these
things to the Eleven, and to all the
rest. 10 Now, it was Mary Mag-
dalene and Joanna and Mary, the
mother of James, and the other
women who were with them, who
were telling these things to the
apostles. 11 But this tale seemed
to them to be nonsense, and they
did not believe the women.

### Matthew 28, 8

8 And they departed quickly from
the tomb in fear and great joy, and
ran to tell his disciples.

### Mark 16, 8

8 And they departed and fled from
the tomb, for trembling and fear
had entered into them; and they
said nothing to anyone, for they
were afraid.

## 5. PETER AND JOHN RUN TO THE TOMB

### Luke 24, 12

12 But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths laid there; and he went away wondering to himself at what had come to pass.

### John 20, 3–10

3 Peter therefore went out, and the other disciple,
and they went to the tomb. 4 The two were running
together, and the other disciple ran on before, faster
than Peter, and came first to the tomb. 5 And stoop-
ing down he saw the linen cloths lying there, yet he
did not enter. 6 Simon Peter therefore came following
him, and he went into the tomb, and saw the linen
cloths lying there, 7 and the handkerchief which had
been about his head, not lying with the linen cloths,
but folded in a place by itself. 8 Then the other disci-
ple also went in, who had come first to the tomb. And
he saw and believed; 9 for as yet they did not under-
stand the Scripture, that he must rise from the dead.
10 The disciples therefore went away again to their
home.

## 6. JESUS APPEARS TO MARY MAGDALENE

Mark 16, 9–11

9 Now when he had risen from the dead early on the
first day of the week, he appeared first to Mary Mag-
dalene, out of whom he had cast seven devils.

10 She went and took word to those who had been
with him, as they were mourning and weeping. 11 And
they, hearing that he was alive and had been seen by
her, did not believe it.

John 20, 11–18

11 But Mary was standing outside weeping at the
tomb. So, as she wept, she stooped down and looked
into the tomb, 12 and saw two angels in white sitting,
one at the head and one at the feet, where the body of
Jesus had been laid. 13 They said to her, "Woman,
why art thou weeping?" She said to them, "Because
they have taken away my Lord, and I do not know
where they have laid him."

14 When she had said this she turned round and be-
held Jesus standing there, and she did not know that
it was Jesus. 15 Jesus said to her, "Woman, why art
thou weeping? Whom dost thou seek?" She, think-
ing that he was the gardener, said to him, "Sir, if thou
hast removed him, tell me where thou hast laid him
and I will take him away." 16 Jesus said to her,
"Mary!" Turning, she said to him, "Rabboni!" (that
is to say, Master). 17 Jesus said to her, "Do not touch
me, for I have not yet ascended to my Father, but go
to my brethren and say to them, 'I ascend to my
Father and your Father, to my God and your God.' "

18 Mary Magdalene came, and announced to the
disciples, "I have seen the Lord, and these things he
said to me."

## 7. JESUS APPEARS TO THE OTHER WOMEN

Matthew 28, 9f

9 And behold, Jesus met them, saying, "Hail!" And they came up and embraced his
feet and worshipped him. 10 Then Jesus said to them, "Do not be afraid; go, take word to
my brethren that they set out for Galilee; there they shall see me."

## 8. THE SOLDIERS ARE BRIBED BY THE CHIEF PRIESTS

Matthew 28, 11–15

11 Now while they were going, behold, some of the guard came into the city and reported
to the chief priests all that had happened. 12 And when they had assembled with the
elders, and had consulted together they gave much money to the soldiers, 13 telling them,
"Say, 'His disciples came by night and stole him while we were sleeping.' 14 And if the
procurator hears of this, we will persuade him and keep you out of trouble." 15 And they
took the money, and did as they were instructed; and this story has been spread abroad
among the Jews even to the present day.

## 9. THE MANIFESTATION TO TWO DISCIPLES AT EMMAUS

Luke 24, 13–35

13 And behold, two of them were going that very day
to a village named Emmaus, which is sixty stadia from
Jerusalem. 14 And they were talking to each other
about all these things that had happened. 15 And it
came to pass, while they were conversing and arguing
together, that Jesus himself also drew near and went
along with them; 16 but their eyes were held, that they
should not recognize him. 17 And he said to them,

Mark 16, 12f

12 After this he was manifested in another form to
two of them, as they were walking on their way into
the country.

"What words are these that you are exchanging as you walk and are sad?"

18 But one of them, named Cleophas, answered and said to him, "Art thou the only stranger in Jerusalem who does not know the things that have happened there in these days?" 19 And he said to them, "What things?"

And they said to him, "Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; 20 and how our chief priests and rulers delivered him up to be sentenced to death, and crucified him. 21 But we were hoping that it was he who should redeem Israel. Yes, and besides all this, today is the third day since these things came to pass. 22 And moreover, certain women of our company, who were at the tomb before it was light, astounded us, 23 and not finding his body, they came, saying that they had also seen a vision of angels, who said that he is alive. 24 So some of our company went to the tomb, and found it even as the women had said, but him they did not see."

25 But he said to them, "O foolish ones and slow of heart to believe in all that the prophets have spoken! 26 Did not the Christ have to suffer these things before entering into his glory?" 27 And beginning then with Moses and with all the Prophets, he interpreted to them in all the Scriptures the things referring to himself.

28 And they drew near to the village to which they were going, and he acted as though he were going on. 29 And they urged him, saying, "Stay with us, for it is getting towards evening, and the day is now far spent." And he went in with them. 30 And it came to pass when he reclined at table with them, that he took the bread and blessed and broke and began handing it to them. 31 And their eyes were opened, and they recognized him; and he vanished from their sight. 32 And they said to each other, "Was not our heart burning within us while he was speaking on the road and explaining to us the Scriptures?"

33 And rising up that very hour, they returned to Jerusalem, where they found the Eleven gathered together and those who were with them, 34 saying, "The Lord has risen indeed, and has appeared to Simon." 35 And they themselves began to relate what had happened on the journey, and how they recognized him in the breaking of the bread.

13 And they went and took word to the rest, and even then they did not believe.

## 10. JESUS APPEARS TO THE APOSTLES, THOMAS BEING ABSENT

### Luke 24, 36–43

36 Now while they were talking of these things, Jesus stood in their midst, and said to them, "Peace to you! It is I, do not be afraid." 37 But they were startled and panic-stricken, and thought that they saw a spirit.

### Mark 16, 14

14 At length he appeared to the Eleven as they were at table; and he upbraided them for their lack of faith and hardness of heart, in that they had not believed those who had seen him after he had risen.

### John 20, 19–23

19 When it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" 20 And when

38 And he said to them, "Why
are you disturbed, and why do
doubts arise in your hearts? 39 See
my hands and feet, that it is I
myself. Feel me and see; for a
spirit does not have flesh and
bones, as you see I have." 40 And
having said this, he showed them
his hands and his feet. 41 But as
they still disbelieved and marvelled
for joy, he said, "Have you any-
thing here to eat?" 42 And they
offered him a piece of broiled fish
and a honeycomb. 43 And when he
had eaten in their presence, he
took what remained and gave it to
them.

he had said this, he showed them
his hands and his side. The disci-
ples therefore rejoiced at the sight
of the Lord. 21 He therefore said
to them again, "Peace be to you!
As the Father has sent me, I also
send you." 22 When he had said
this, he breathed upon them, and
said to them, "Receive the Holy
Spirit; 23 whose sins you shall
forgive, they are forgiven them;
and whose sins you shall retain,
they are retained."

## 11. JESUS APPEARS TO THE APOSTLES, THOMAS BEING PRESENT

John 20, 24–29

24 Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came.
25 The other disciples therefore said to him, "We have seen the Lord." But he said to
them, "Unless I see in his hands the print of the nails, and put my finger into the place of
the nails, and put my hand into his side, I will not believe."

26 And after eight days, his disciples were again inside, and Thomas with them. Jesus
came, the doors being closed, and stood in their midst, and said, "Peace be to you!"
27 Then he said to Thomas, "Bring here thy finger, and see my hands; and bring here thy
hand, and put it into my side; and be not unbelieving, but believing." 28 Thomas an-
swered and said to him, "My Lord and my God!" 29 Jesus said to him, "Because thou hast
seen me, thou hast believed. Blessed are they who have not seen, and yet have believed."

## 12. JESUS APPEARS TO SEVEN OF HIS DISCIPLES NEAR THE SEA OF TIBERIAS

John 21, 1–14

1 After these things, Jesus manifested himself again at the sea of Tiberias. Now he
manifested himself in this way. 2 There were together Simon Peter and Thomas, called
the Twin, and Nathanael, from Cana in Galilee, and the sons of Zebedee, and two others
of his disciples. 3 Simon Peter said to them, "I am going fishing." They said to him,
"We also are going with thee." And they went out and got into the boat. And that
night they caught nothing. 4 But when day was now breaking, Jesus stood on the beach;
yet the disciples did not know that it was Jesus. 5 Then Jesus said to them, "Young men,
have you any fish?" They answered him, "No." 6 He said to them, "Cast the net to the
right of the boat and you will find them." They cast therefore, and now they were unable
to draw it up for the great number of fishes. 7 The disciple whom Jesus loved said there-
fore to Peter, "It is the Lord." Simon Peter therefore, hearing that it was the Lord,
girt his tunic about him, for he was stripped, and threw himself into the sea. 8 But the
other disciples came with the boat (for they were not far from land, only about two hundred
cubits off), dragging the net full of fishes.

9 When, therefore, they had landed, they saw a fire ready, and a fish laid upon it, and
bread. 10 Jesus said to them, "Bring here some of the fishes that you caught just now."
11 Simon Peter went aboard and hauled the net onto the land full of large fishes, one hundred
and fifty-three in number. 12 And though there were so many, the net was not torn. Jesus
said to them, "Come and breakfast." And none of those reclining dared ask him, "Who
art thou?" knowing that it was the Lord. 13 And Jesus came and took the bread, and gave
it to them, and likewise the fish. 14 This is now the third time that Jesus appeared to the
disciples after he had risen from the dead.

## 13. THE PRIMACY OF PETER

John 21, 15–23

15 When, therefore, they had breakfasted, Jesus said to Simon Peter, "Simon, son of John, dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 16 He said to him a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 17 A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "Feed my sheep.

18 "Amen, amen, I say to thee, when thou wast young thou didst gird thyself and walk where thou wouldst. But when thou art old thou wilt stretch forth thy hands, and another will gird thee, and lead thee where thou wouldst not." 19 Now this he said to signify by what manner of death he should glorify God. And having spoken thus, he said to him, "Follow me."

20 Turning round, Peter saw following them the disciple whom Jesus loved, the one who, at the supper, had leaned back upon his breast and said, "Lord, who is it that will betray thee?" 21 Peter therefore, seeing him, said to Jesus, "Lord, and what of this man?" 22 Jesus said to him, "If I wish him to remain until I come, what is it to thee? Do thou follow me." 23 This saying therefore went abroad among the brethren, that that disciple was not to die. But Jesus had not said to him, "He is not to die"; but rather, "If I wish him to remain until I come, what is it to thee?"

## 14. JESUS APPEARS TO THE ELEVEN ON A MOUNTAIN IN GALILEE; THE COMMISSION OF THE APOSTLES

Matthew 28, 16–20

16 But the eleven disciples went into Galilee, to the mountain where Jesus had directed them to go. 17 And when they saw him they worshipped him; but some doubted. 18 And Jesus drew near and spoke to them saying, "All power in heaven and on earth has been given to me. 19 Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, 20 teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world."

Mark 16, 15–18

15 And he said to them, "Go into the whole world and preach the gospel to every creature. 16 He who believes and is baptized shall be saved, but he who does not believe shall be condemned. 17 And these signs shall attend those who believe: in my name they shall cast out devils; they shall speak in new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well."

## 15. THE LAST MANIFESTATION OF JESUS IN JERUSALEM

Luke 24, 44–49

44 And he said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and the Psalms concerning me." 45 Then he opened their minds, that they might understand the Scriptures. 46 And he said to them, "Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; 47 and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. 48 And you yourselves are witnesses of

[Acts 1, 4–8]

4 *And while eating with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, "of which you have heard," said he, "by my mouth; 5 for John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence."*

6 *They therefore that had come together began to ask him, saying, "Lord, wilt thou at this time restore the kingdom to Israel?"*

7 *But he said to them, "It is not for you to know the times or dates which the Father has fixed by his own*

these things. [49] And I send forth upon you the promise of my Father. But wait here in the city, until you are clothed with power from on high."

*authority; [8] but you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."*

## 16. THE ASCENSION OF JESUS INTO HEAVEN

### Luke 24, 50–53

[50] Now he led them out towards Bethany, and he lifted up his hands and blessed them. [51] And it came to pass as he blessed them, that he parted from them and was carried up into heaven. [52] And they worshipped him, and returned to Jerusalem with great joy. [53] And they were continually in the temple, praising and blessing God. Amen.

### Mark 16, 19f

[19] So then the Lord, after he had spoken to them, was taken up into heaven, and sits at the right hand of God. [20] But they went forth and preached everywhere, while the Lord worked with them and confirmed the preaching by the signs that followed. Amen.

### [Acts 1, 9–12]

[9] *And when he had said this, he was lifted up before their eyes, and a cloud took him out of their sight.* [10] *And while they were gazing up to heaven as he went, behold, two men stood by them in white garments, and said to them,* [11] *"Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, will come in the same way as you have seen him going up to heaven."*

[12] *Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.*

## 17. THE EPILOGUES OF THE GOSPEL OF ST. JOHN

### John 20, 30f; 21, 24f

20, [30] Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. [31] But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

21, [24] This is the disciple who bears witness concerning these things, and who has written these things, and we know that his witness is true. [25] There are, however, many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written. Amen.

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# TOPICAL INDEX


A

Aaron, Elizabeth, a daughter of, 2
Abel, blood of, 81, 114
Abia, Zachary of the course of, 2
Abiathar, and the loaves of proposition, 24
Abraham
  divine promise to, 3
  oath to, 4
  sons of, 10, 71f
  rejoiced to see day of Jesus, 72
  in the kingdom of God, 86
  Lazarus in the bosom of, 91
  God of, 110
Abundance, of the heart, 33
Acceptable year of the Lord, 18
Acknowledge, Jesus, 82
Adulteress, before Jesus, 70
Adulteries, proceed from the heart, 59
Adultery
  in the heart, 28
  commit, 91, 94f
Advocate, 127f; see *Holy Spirit*
Aennon, where John baptized, 15
Agony, in Garden of Gethsemani, 131f
Alexander, son of Simon of Cyrene, 141
Alms
  to be given by Pharisees, 80
  giving of, enjoined, 83
Almsgiving, manner of, 30
Alpheus
  father of Matthew, 23
  father of James, 25
Altar, of incense, 2
  leave gift before, 28
  swear by, 113
Andrew
  among first disciples of Jesus, 13
  brother of Peter, definitive call of, 21
  call to Apostolate, 25
  tells Jesus of the five loaves and two fishes, 54
  with the Gentiles, 114
  asks about the destruction of Jerusalem, 115
Angel
  see *Gabriel*
  appears to shepherds, 5
  of the Lord, moves water of pool of Bethsaida, 51
  of the Lord, rolled back the stone, 150
Angels
  minister to Jesus, 12
  ascend and descend upon Son of Man, 14
  Son of Man will send on last day, 41f
  of the little ones, 67
  rejoice at the repenting sinner, 89
  equal to, 110
  will gather elect, 118
  two, in the tomb, 149f
Anger
  of Jesus, 25
  without just cause, condemned, 28
Anise, tithed by Scribes and Pharisees, 113
Anna, a prophetess, 6
Annas
  high priest, 9
  Jesus led before, 134
  questions Jesus, 134
Anointing
  head and feet of Jesus, 37, 102
  the sick with oil, 50
  blind man's eyes with clay, 72
Annunciation
  of the Baptist, 2
  of the Savior, 3
Anxiety
  of Christ's relatives, 42
  for life, 82
Apostles
  their call, 25
  power, 25, 47
  imperfect faith, 43
  mission, 47
  opposition foretold, 48f
  reward, 50
  ministry, 50
  return from temporary mission, 53
  their indignation at John and James, 100
  celebrate passover meal with Jesus, 123
  dispute among, 125f
  to be hated by world, 128
  their knowledge to be completed by Holy Spirit, 128f
  confession of faith, 129
  to take courage with spiritual weapons, 129
  Jesus prays for, 130
  Jesus appears to, 151ff
  commission to preach to the world, 153
Archelaus, reigns in Judea, 7
Ascension
  and Resurrection of Jesus, 150ff
  of Jesus into heaven, 154
Aser, Anna, of the tribe, 6
Ashamed, of Jesus, 62
Augustus, census of, 5
Authority
  Jesus teaches with, 34
  given to Son of Man to render judgment, 51
  of Jesus questioned, 107
Avarice, warning against, 82
Axe, is laid at the root, 10

B
Babes, blessed by Jesus, 95
Baptism
of John, 9
promise of Sacrament, 10
of Jesus, 11
its necessity, 15
with which Jesus is to be baptized, 84
of John, whether from heaven, 107
in the name of the Father, the Son, and the Holy Spirit, 153
Baptist, John the
witness of Messias, 1, 10
his annunciation, 2
his birth, 4
circumcision, 4
the calling of his name John, 4
his mission, 9
witness before official examiners, 13
his imprisonment, 16
his last witness of Jesus, 15f
his deputation to Jesus, 35f
his death, 52f
some people believe Jesus to be, 61
as Elias, 64
Barabbas, is preferred to Jesus, 139f
Bartholomew, call to Apostolate, 25
Bartimeus, healed, 100f
Beam, and speck, 32
Beatitudes, in the Sermon on the Mount, 26f
Beelzebub, Jesus accused of, 49, 79
"Behold, the Man," 140f
Belief
of Nathanael, 14
of disciples at Cana, 14
of disciples in Scripture, 14
of many on feast of Passover, 15
of an official at Capharnaum, 17
of the men at Sichar, 17
in Jesus means belief in the Father, 51, 115
of many Jews after the raising of Lazarus, 99
Believers, future, Jesus prays for, 130
*Benedictus*, recited by Zachary, 4
Bethany, 1. place of John's baptism, 13
Bethany, 2.
village of Lazarus, 98
Jesus anointed by Mary at, 102f
Jesus passes the night at, 105f
Bethlehem
birthplace of Jesus, 5
predicted birthplace of Christ, 6
Bethsaida, 1. a pool in Jerusalem, 51
Bethsaida, 2.
town of Philip, Andrew, and Peter, 13
near Sea of Galilee, scene of first multiplication of loaves, 53
blind man healed at, 61
impenitent town, 75
Betrayer, denounced, 124f; see *Judas Iscariot*
Birth
of the Baptist, 4
of Jesus, 5
Blasphemies, against Jesus on cross, 144
Blasphemy
Jesus accused of, 97
against Holy Spirit will not be forgiven, 79f
Blessing
of Jesus on the bread, 54
on the children, 95
Blind
men, two, cured, 46
man, healed at Bethsaida, 61
man born, cured, 72f
Blood
of the Son of Man, 57
this is my, 124
his, be upon us, 141
Body
this is my, 124
of Jesus taken down from cross, 146f
of Jesus is buried, 147
Bread
turn stones into, 12
live by, alone, 12
Jesus blessed, 54
of life, 56f
from heaven, 56f
Brethren
of Jesus, 14, 42
of Jesus, James, Joseph, Simon, and Jude, 46f
Bridegroom
at Cana, 14
voice of the, 15f
Burden
of Jesus is light, 76
of Pharisees is oppressive, 81, 112
Bush, passage about, 110

C
Cæsar
Augustus, census of, 5
tribute money paid to, 109f
his friend, 141
Cæsarea Philippi, Peter confesses Christ's divinity in district of, 61f
Caiphas
high priest, 9
suggests putting Jesus to death, 99, 134
gathers council together, 135
Jesus is sent bound to, 135
Camel, and eye of needle, 96
Cana
scene of miracle at marriage feast, 14
cure of official's son, 17
Canaanite woman, her daughter healed, 59
Capharnaum
Jesus visits with mother, etc., 14
Jesus resides in, 18
many miraculous cures at, 19f
cure of paralytic at, 22
centurion's servant cured, 34f
Eucharistic promise given at, 56
a place for collecting Temple tax, 65
stater in mouth of fish at, 65
various admonitions, 66
impenitent town, 75
Carpenter, Jesus, 46f
Cedron, torrent of, 130
Census of Cæsar Augustus, 5
Centurion
servant cured, 34f
acknowledges Jesus as Son of God, 146
Chief priests
give orders to seize Jesus, 102
plan to kill Lazarus, 103
seek to destroy Jesus, 106, 122
question authority of Jesus, 107
seek to lay hands on Jesus, 109
with Pharisees come to arrest Jesus, 132ff
their precautions, 147
bribe soldiers, 150
Children
of God, 29f
stubborn, 36f
and dogs, 59
of Abraham, 71f
blessed by Jesus, 95
greet Jesus in Temple, 106
Christ
see *Jesus, Son of God, Son of Man*

Christ—*continued*
is Son of David, 111
is Lord of David, 111f
Christs, false, predicted, 117
Church
its rock foundation, 62
tell the, 68
Circumcision
of the Baptist, 4
of Jesus, 5
City
holy, 12
on a mountain, 27
of a great King, 29
Cleophas, Jesus manifests Himself to, 151
Coin, lost, parable of, 89
Comfort, a word of, 126f
Commandment
Fourth, violated by Scribes and Pharisees, 58
Great, question of, 77, 111
new, of love, 126ff
Condemnation, of wicked on day of last judgment, 121
Corozain, impenitent town, 75
Correction, fraternal, 68
Council
plan to put Jesus to death, 99
its conspiracy, 122
Counsel, to destroy Jesus, 25
Crib, at Bethlehem, 5
Cross
to be taken up, 50, 62, 88
borne by Jesus, 141f
words from, 142f
title over, 143
Crucifixion
prediction of, 99
sentence of, 141
Cummin, tithed by Scribes and Pharisees, 113
Cup, outside of, 80, 113
Curtain of Temple, is torn, 145
Cyrinus, governor of Syria, 5

D

Dalmanutha, Jesus comes to district of, 60
Damnation
the resurrection of, 51
eternal, 79f
Daughter
of Jairus, raised from the dead, 44f
of Herodias, demands head of Baptist, 52f
of Syrophœnician woman, 59
Daughters, of Jerusalem, 142
David
see *Son of David*
his throne belongs to Jesus, 3
Christ's descent from, 3
ate loaves of proposition, 24
Day, last, signs of, 117f
Dead
see *Jairus, Lazarus*
raising of widow's son, 35
resurrection of, 110
Deaf-mute, is cured, 59
Death, of Jesus, 145
Decapolis
their people come to Jesus, 26
Jesus passes through the district of, 59
Dedication, Feast of, 74, 97
Defilement, real, 58f
Demoniac
his exorcism, 19
mute, cured, 46
Devil
see also *Beelzebub* and *Satan*
tempts Jesus, 12
Jesus accused of having a, 72
Devils, expelled from two men at Gerasa, 43f
Disciples
the first five, 13
pluck ears of grain on Sabbath, 24
many, leave Jesus after promise of Eucharist, 57
accused of transgressing traditions, 58
seventy-two, 75f
their mission, 75
called blessed, 76
return, 76
receive various admonitions, 91f
sent to fetch ass and colt, 103f
Discipleship, conditions of, 49, 74, 88
Dismissal, written notice of, 94
Disown Jesus, 82
Dish, outside of, 80, 113
Dissensions, regarding Jesus, 70
Divine origin, His, taught by Jesus, 69f
Divinity, Jesus acknowledges His, 135
Divorce, question of, 94f
Dogs and children, 59
Dove, the Holy Spirit in the form of a, 11
Draught, miraculous, of fishes, 20f
Dropsy, man with, cured, 87

E

Eagles, gather, 118
Egypt
flight of Holy Family to, 7
return of Holy Family from, 7
Elders of the people, in the council, 122
Elect
for the sake of the, 117
will be gathered by angels, 118
Eleven
women relate to, 149
at table, 151
hear report of two disciples, 151
on a mountain in Galilee, 153
Elias
Baptist in the spirit and power of, 2
sent to widow in Sarepta, 18
Jesus believed to be, 53, 61
on his coming, 63f
appears at the Transfiguration, 63
and the words of Jesus on the cross, 145
Eliseus, cleansed Naaman, 18
Elizabeth
the mother of the Baptist, 2ff
greeted by Mary, 3
Emmanuel, fulfillment in Jesus, 4
Emmaus, Jesus appears on the road to, 150f
Ephrem, Jesus stays at, 99
Eschatological Discourse, 115ff
Eucharist
discourse on, 56f
its institution, 124
Eunuchs, for the sake of the Kingdom of heaven, 95
Exorcism of a demoniac, 19, 64f

F

Faith
the beginning of, 15
gives eternal life 15f, 56f
of official and his household, 17
of centurion, 35
has saved penitent woman, 37
of Apostles, imperfect, 43, 65
required of Jairus, 45
of woman with hemorrhage saved her, 45
of Syrophœnician woman praised, 59
many have, in Jesus, 71
man cured of blindness believes in the Son of God, 73
efficacy of, 92
has saved Samaritan, 93

Faith—*continued*
its power, 106f
of Peter not to fail, 126
Family, Holy
flees to Egypt, 7
returns from Egypt, 7
in Nazareth, 7
Famines, foretold, 116
Fast of Jesus, 12
Fasting
question of, 23
manner of, 31
Father
revealed by Son, 1
His love for His Son, 16
His relationship with Son, 51f
is forgiving, 69
glorifies Son, 72
and Son are one, 76, 97, 126f, 130
is vine-dresser, 127
Jesus came forth from, 129
Feet, of Apostles washed, 123f
Fig tree
barren, parable of, 85
parable of, 118
barren, cursed, 105
withered, 106f
First, will be last, 86, 96f
Flight of Holy Family into Egypt, 7
Following of Christ
duty of, 50, 88
reward for sacrifices in, 96
Forgiveness, of offenses, 107

G

Gabbatha, place of judgment-seat, 141
Gabriel
sent to Zachary, 2
sent to Mary, 3
Galileans, their blood mingled with sacrifices, 85
Galilee
Jesus after imprisonment of Baptist returns to, 16
beginning of Christ's public ministry, 18
Jesus teaches in synagogues of, 47
Jesus goes about in, 57
Sea of, Jesus returns to, 59
Jesus will precede Apostles to, 131
Garden of Gethsemani, agony in, 131f
Garment, new and old, 23
Garments, of Jesus divided, 143
Gate, the narrow, 33, 86
Genealogy, human, of Jesus, 11
Genesar, miraculous cures at, 56
Genesareth, Lake
scene of miraculous draught of fishes, 20
storm on, 42f
Gentiles
manner of praying, 30
wish to see Jesus, 114
will tread down Jerusalem, 117
Gerasa, devils expelled from two men at, 43f
Gethsemani, Garden of, 131f
God
see also *Father, Jesus, Son of God, Holy Spirit*
trust in, 82f
Gold pieces, parable of, 101f
Golden Rule, 33
Golgotha, the Place of the Skull, 142
Gospel
and the Old Law, 28
witness to all nations, 116
Grass, God's care for, 83
Grave, women at, 150
Guests
at wedding feast, 87
poor, 87
Guides, blind, 113

H

Haceldama, Field of Blood, 137
Hairs, of head numbered, 82
Hand, sit at right or left, 100
Harlots, enter Kingdom of God before, 107
Heaven, Jesus ascends to, 154
Hemorrhage, woman with, cured by Jesus, 45
Herod Antipas
tetrarch of Galilee, 9
imprisons John, 16
puts to death the Baptist, 52f
his attitude to Jesus, 53
leaven of, 61
wants to kill Jesus, 86
called fox, 86
Jesus before, 139
Herod the Great
King of Judea, 2
receives Magi, 6
death of, 7
seeks to kill Jesus, massacres the Innocents, 7
Herodians, take counsel with Pharisees to destroy Jesus, 25
seek to entrap Jesus, 109f
Herodias
her marriage condemned by Baptist, 16
her hatred for the Baptist, 52f
Holy Spirit
shall fill Baptist before his birth, 2
shall come upon Mary, 3
Elizabeth filled with, 3
Zachary filled with, 4
child in Mary is of, 4
upon Simeon, 6
and Baptism, 10, 15
as a dove, 11
leads Jesus, 12
Jesus will baptize with, 13
will teach disciples and Apostles to speak, 49, 82, 116
taught by Jesus, 70
blasphemy against, 79f, 82
will be sent to Apostles, 127f
and the world, 128
rôle of, 128f
to complete Apostles' knowledge, 128f
Hosanna, addressed to Jesus, 104, 106
Householder
parable of, 42
to be alert, 83
prudent, 119
Housetops, preach on, 81
Humility
necessary, 66
lesson in, 125f
Hypocrisy
of Scribes and Pharisees, 58
the leaven of the Pharisees, 81

I

Impenitent towns, 75f
Imprisonment of Baptist, 16
Injuries, to be forgiven, 68, 92
Innocents, massacred by Herod the Great, 7
Isaac, in the kingdom of God, 86; God of, 110
Isaias
his prophecy fulfilled in the Baptist, 9
his prophecy fulfilled by Jesus, 18
Jesus reads from his volume, 18
his prophecy fulfilled in Jesus, 20, 26
prophesied of Pharisees and Scribes, 58
speaks of Jewish unbelief, 115

J

Jacob
well of, 16
field given by, to Joseph, 16
in the kingdom of God, 86
God of, 110
Jairus, his daughter raised from the dead, 44f
James
the son of Zebedee and the brother of John, definitive call of, 21
call to Apostolate, 25
witnesses raising of Jairus' daughter, 45
at Transfiguration, 63
asks leave to call fire from heaven, 74
ambition of, 99f
in Garden of Gethsemani, 131
Jesus appears to, 152
James, son of Alpheus, call to Apostolate, 25
Jeremias
his prophecy fulfilled in massacre of innocents, 7
his prophecy fulfilled in Judas, 137
Jericho
man goes down to, 77
Jesus at, 100f
Jerusalem
Holy Family there for presentation, 5f
troubled at the news of Christ's birth, 6
Jesus at the age of twelve in, 7f
Jesus goes to, 14, 51, 69, 74, 86, 92, 99, 102
Jesus for the Feast of Purim goes up to, 51
Jesus for Feast of Tabernacles at, 69
Jesus goes for Feast of Dedication to, 74
Jews worship there, 17
the city of the great King, 29
not to be sworn by, 29
Scribes and Pharisees from, 58
inhabitants of, 69
wickedness of, 86, 114
prophet to perish in, 86
Jesus enters triumphantly, 103ff
Jesus weeps over, 104f
its destruction predicted, 116ff
women of, bewail and lament Jesus, 142
last manifestation of Jesus at, 153
Jesus
source of grace and truth, 1
His name, 3
shall be called Son of God, 3
the Orient from on high, 4
will be an eternal King, 3
a horn of salvation, 4
a descendant of David, 4
His birth, 5
His circumcision and presentation in Temple, 5f
the newly born King of the Jews, 6
a light of revelation to the Gentiles, 6
at the age of twelve in Jerusalem, 7f
His hidden life, 8
about His Father's business, 8
His public ministry, 9ff
baptized by John, 11
His human genealogy, 11
His fast and temptation, 12
led by the Holy Spirit, 12
declared the Son of God by the Baptist, 13
turns water into wine, 14
visits Capharnaum, 14
cleanses the Temple, 14, 105f
goes up to Jerusalem, 14, see *Jerusalem*
preaches at Nazareth, 18
preaches kingdom of God in Galilee, 18
is the living water, 16
is the Messias, 17
is a prophet, 17
his food, 17
returns to Galilee after imprisonment of Baptist, 16
belief in Him gives everlasting life, 16
resides in Capharnaum, 18
teaches with authority, 19
heals Peter's mother-in-law, 19
in the synagogues of Galilee, 20
calls four disciples, 20f
cures a leper, 21
cures paralytic at Capharnaum, 22
calls Matthew, 22f
came to call sinners, 23
discusses question of fasting, 23
cures the withered hand on the Sabbath, 24f
names His Apostles, 25
preaches the Sermon on the Mount, 26ff
did not come to destroy Law or Prophets, 28
declares marriage indissoluble, 29, 94f
cures centurion's servant, 34f
raises widow's son, 35
receives Baptist's messengers, 35f
dines with Pharisee, 37, 80, 87
teaches in parables, 37ff
see *Parables*
His brethren, 42
raises the daughter of Jairus from the dead, 44f
cures woman with hemorrhage, 45
cures two blind men and mute demoniac, 46
journeys through towns and villages of Galilee, 47
cures man on Sabbath at the pool of Bethsaida, 51
asserts He is divine, 51
asserts He is the Son of God, 51f
believed to be Elias, 53
believed to be the Baptist risen from the dead, 53
multiplies the loaves and fishes, 53ff, 60
walks on the waters, 55f
promises the Eucharist, 56f
is the bread of life, 56
goes about in Galilee, 57f
heals daughter of Syrophœnician woman, 59
cures the deaf-mute and others, 59
warns against leaven or teaching of Pharisees and Sadducees, 61
heals a blind man at Bethsaida, 61
promises the Primacy to Peter, 62
confers it upon him, 153
predicts His Passion and Resurrection, 62, 65
is transfigured, 63
cures lunatic boy possessed by devil, 64f
is exempt from Temple tax, 65
teaches occasions of sin to be avoided, 66f
teaches tolerance, 66
teaches humility, 66
reveals His divine origin, 69
does not condemn adulteress, 70
speaks of the Holy Spirit, 70
is the light of the world, 71

Jesus—*continued*
speaks of sinners, 71f
cures man born blind, 72f
appoints seventy-two disciples, 75f
draws men gently to Himself, 76
calls disciples blessed, 76
blasphemed by Scribes and Pharisees, 79f
casts out devils by the Spirit of God, 79
greater than Solomon or Jonas, 80
denounces the Pharisees, 80f
denounces the lawyers, 81
cures stooped woman, 85
will not open gate for all, 86
cures man with dropsy, 87
blesses children, 95
in Jerusalem for Feast of Dedication, 97
raises Lazarus from the dead, 98f
cures Bartimeus and another blind man, 100f
stays at house of Zacchæus, 101
is anointed by Mary, 102f
enters Jerusalem triumphantly, 103ff
weeps over Jerusalem, 104f
passes the night at Bethany, 105
questioned on tribute to Cæsar, 109
questioned on levirate marriage and resurrection of the dead, 110f
questioned on first and greatest commandment, 111
denounces Scribes and Pharisees, 112ff
foretells the destruction of Jerusalem and the end of the world, 116ff
celebrates passover meal with Apostles, 123
washes the feet of the Apostles, 123f
institutes the Holy Eucharist, 124
denounces the betrayer, 124f
gives new commandment of love, 126
prays especially for Peter, 126
predicts fall of Peter, 126, 131
comforts the Apostles, 126f
will prepare a place for Apostles, 126f
will hear Apostles' prayers, 127
will send Holy Spirit to Apostles, 127
gives Apostles spiritual peace, 127
the true vine, 127
speaks of union with Him, 127f
predicts persecution of Apostles, 128f
speaks of the rôle of The Holy Spirit, 128f
prays for unity, 129f
glorified Father on earth, 130
journeys to Mount Olivet, 130f
His Passion and Death, 131ff
is arrested, 132ff
is led before Annas, 134
is sent bound to Caiphas and Sanhedrin, 135
acknowledges His divinity before Sanhedrin, 135
is insulted and mocked by guards, 136
is delivered to Pilate, 136ff
before Herod Antipas, 139
and Barabbas, 139f
scourged and crowned with thorns, 140
sentenced to be crucified, 141
takes up His cross, 141f
addresses women of Jerusalem, 142
is crucified, 142
blasphemed on cross, 144
addresses mother from the cross, 144
gave up his spirit, 145
appears to the Apostles, 151f
appears to Mary Magdalene, 150
manifests Himself to two disciples, 150f
appears to seven disciples, 152
manifests Himself to Apostles in Jerusalem, 153f
ascends to heaven, 154
Jews
send priests and Levites to the Baptist, 13
ask Jesus for a sign, 14, 60, 80
quarrel about purification, 15, 58f, 69
do not associate with Samaritans, 16
salvation is from, 17
feast of, 51
persecute Jesus as a breaker of the Sabbath, 51
seek to put Jesus to death, 51, 57
murmur at Jesus, 57
traditions of, 58f
seek Jesus, 69
attempt to stone Jesus, 72, 97
condemn Jesus as a breaker of the Sabbath, 72
accuse Him as a Samaritan, 72
agree to put out of synagogue any believer in Christ, 73
ask Jesus about His Messiahship, 97
with Martha and Mary, 98
demand crucifixion of Jesus, 140
ask Pilate to break Christ's bones, 146
Joanna
ministered to Jesus, 37
relates to the Apostles, 149
John
the son of Zebedee and brother of James, among first disciples of Jesus, 13
definitive call to discipleship, 21
call to Apostolate, 25
witnesses raising of Jairus' daughter, 45
at Transfiguration, 63
rebukes one for casting out devils, 66
asks leave to call five from heaven, 74
ambition of, 99f
and Peter prepare for passover meal, 123
reclines at Jesus' bosom, 125
in Garden of Gethsemani, 131
brings Peter into courtyard, 134
addressed from the cross, 144
takes Mary into his home, 144
and Peter run to the tomb, 149
Jesus appears to, 152
was to die, 153
John, see *Baptist.*
Jona, father of Simon Peter, 62
Jonas, sign of, 60, 80
Jordan
baptism in, 10
preaching near, 10
Jesus baptized in, 11
crowds from beyond, 26
Jesus goes beyond, 97
Joseph
betrothed to Mary, 3
his marriage to Mary, 4
an angel appears to, 4
goes to Bethlehem, 5
goes to Egypt, 7
urged to return to Israel, 7
goes to Jerusalem, 7f
searches for Jesus, 8
returns to Nazareth, 8
Jesus the son of, 11, 13, 18, 57

Joseph, of Arimathea, buries Jesus, 146f
Joy
of Jesus, 76
at Christ's return, 129
Judas Iscariot
call to the Apostolate, 25
a devil, 57
complains of Mary, 102f
a thief, 103
his treason, 122f
denounced by Jesus, 124f
Satan enters into, 125
held the purse, 125
betrays Jesus, 132ff
returns money, 137
commits suicide, 137
Jude
the brother of James, call to Apostolate, 25
asks about manifestation of Jesus, 127
Judge, godless, 93f
Judgment
liable to, 28
given to the Son, 51
of the Son is just, 51
condemned in, 80
last, day of, 121
Judgments, rash, to be avoided, 32
Just, will be rewarded on day of last judgment, 121
Justification
by words, 34
of publican, 94

K

Key of knowledge taken away, 81
Keys of the kingdom of heaven, 62
Kill, thou shalt not, 28
King
Jesus over house of Jacob, 3
newly born of the Jews, 6
Jews wish after first multiplication of loaves to make Jesus, 55
wages war, 88
King of the Jews
Jesus is, 138
used by Pilate, 139
title over cross, 143
King of Israel
Jesus so-called by Nathanael, 14
Jesus proclaimed as, 104
Kingdom of God or Heaven, see also *Parables*
Kingdom of God
explained to Nicodemus, 15
preacehd by Jesus, 18
to be preached by Apostles, 47
to be sought, 83
patriarchs and prophets are in, 86
is being preached, 91
its coming, 93
to be accepted as little child, 95
sought and obtained by nobleman, 101f
publicans and harlots enter before Pharisees, 107
shut by Scribes and Pharisees, 113
is near, 118
is not of this world, 138
Kingdom of Jesus, without end, 3

L

Laborers
in vineyard, 97
in the harvest, 47, 75
Lamb of God, i.e., Jesus, 13
Lambs, feed my, 153
Lamp
on lamp-stand, 27
lesson from, 80
Land, covered with darkness, 144
Last, will be first, 86, 96f
Last Day
resurrection on, 98
condemnation on, 115
Law
see also *Moses*
Jesus did not come to destroy, 28
Old, and the Gospel, 28
Lawyers
denounced, 81
set traps for Jesus, 81
Lazarus
parable of rich man and, 91
raised from the dead, 98f
at supper with Jesus, 102
Leaven
parable of, 41
of Pharisees, Sadducees, and Herod, 61
of Pharisees, hypocrisy, 81
buried in flour, 85
Legion, name of devil, 44
Leper, cure of, 21
Lepers, ten, cure of, 92f
Levi, see *Matthew*
Levirate marriage, question of Sadducees, 110
Life
everlasting, to believers, 15, 57
everlasting, in Father and Son, 51
the resurrection of, 51, 57
bread of, 56f
words of Jesus are, 57
everlasting, to those who make sacrifices, 62
seekers of, 62
given by Jesus, 73
of Jesus laid down, 74
of Good Shepherd, 74
anxiety for, 82
everlasting, what necessary for, 95
of the world, 98
Light
the true, 1
not John the Baptist, 1
of the world, Jesus is, 71
exhortation to be, 80
of the body, 80
Gospel to be preached in the, 81
children of, 90
Lilies, more beautiful than Solomon, 83
Lithostrotos, place of judgment-seat, 141
Lot, as in the days of, 93
Lot's wife, to be remembered, 93
Love
of God, greatest commandment, 77, 111
of neighbor, second commandment, 77
new, law of, 29f, 126, 128
Lunatic boy, possessed by devil, cured, 64f
Lysanias, tetrarch of Abilina, 9

M

Magedan, Jesus comes to district of, 60
Magi worship infant Jesus, 7
*Magnificat*, recited by Mary, 3
Maidservant, and Peter, 134f
Malchus, struck by Peter's sword, 133
Mammon of wickedness, make friends with, 90
Manger, at Bethlehem, 5
Manna, eaten in desert, 56
Marriage
of Joseph and Mary, 4
at Cana, 14
indissoluble, 29, 91, 94
unity of, 94
feast, parable of, 109
Martha, sister of Lazarus and Mary
worried about serving, 78
meets Jesus, 98
at supper in Bethany, 102

Mary, mother of Jesus
Gabriel sent to, 3
a virgin betrothed to Joseph, 3
visits Elizabeth, 3
the mother of Jesus, 3
Blessed among women, 3
her marriage to Joseph, 4
her purification, 5
gives birth to Jesus, 5
searches for Jesus and finds him, 8
present at marriage of Cana, 14
her praise, 80
standing by the cross, 144
addressed from the cross, 144
Mary, sister of Lazarus and Martha
seated at Our Lord's feet, 78
comes to Jesus, 98
anoints Jesus, 102f
Mary Magdalene
seven devils cast from, 37, 150
standing by the cross, 144, 146
opposite the tomb, 147
relates to the Apostles, 149
hastens to Peter and John, 150f
at the grave, 150
Jesus appears to, 150
Mary of Cleophas, mother of James the Less and Joseph
stands by the cross, 144, 146
by the grave, 147, 149
relates to the Apostles, 149
Massacre of the Innocents, 7
Masters, two, no servant can serve, 90
Matthew
call of, 22f
gives feast to Jesus, 22
call to Apostolate, 25
Messias
see *Son of David*
Samaritan woman believes Jesus to be, 17
Messiahship, of Jesus asked by Jews, 97
Millstone, hung about the neck, 66, 92
Mint, tithed by Pharisees, 81, 113
Miracles, see *Jesus*
Mission, of John the Baptist, 9
Mites, two, gift of poor widow, 114
Money changers, their tables overturned, 14, 105
Moses
Law of, 1, 5, 21
accuses Jews of unbelief, 52
wrote of Jesus, 52
did not give heavenly bread, 56
appears at the Transfiguration, 63
and divorce, 94f
on levirate marriage, 110
chair of, 112
Mount of Olives, Jesus journeys to, 130f
Multiplication, of loaves, 53ff, 60
Mustard seed
parable of, 40f
becomes large tree, 85
faith like, 92

N

Naim, raising of widow's son at, 35
Name, to ask Father in Jesus', 129
Nathanael
a true Israelite without guile, 13
confesses Jesus, 13
Jesus appears to, 152
Nazareth
the scene of the Annunciation, 3
Holy Family settles there, 7
the preaching of Jesus, 18, 46f
Net, parable of, 42
Nicodemus
comes to Jesus by night, 15
defends Jesus, 70
buries Jesus, 146
Ninevites, Jonas a sign to, 80
Nobleman, seeks and obtains Kingdom, 101f
Noe, as in the days of, 93, 118
*Nunc Dimittis*, recited by Simeon, 6

O

Occasions of sin, to be avoided, 66f
Official's son, his cure, 17
Olivet, Mount, 103
Jesus journeys to, 130f
place of Ascension, 154
Opposition to Christ's teaching foretold, 48f
Our Father, 30f, 78

P

Pallet
let down through the roof, 22
take up thy, 51
Palm, branches spread on the way, 104
Parable
of new and old garment, 23
of wine skins, 23
of the salt of the earth, 27, 67
of city on a mountain, 27
of lamp on lamp-stand, 27, 39f, 80
of stubborn children, 36f
of the sower, 37f, and its explanation, 39
why Jesus taught in, 38f
of the seed growing secretly, 40
of the weeds, 40, and its explanation, 41
of the leaven, 41, 85
of the mustard seed, 40f, 85
of hidden treasure, 41
of the pearl, 41
of the net, 42
of the householder, 42
of real defilement, 58f
of children and dogs, 59
of the lost sheep, 67f
of the unmerciful servant, 68f
of the Good Shepherd, 73f
of the Good Samaritan, 77
of the rich fool, 82
of the thief in the night, 83
of the faithful and unfaithful servant, 83f
of the barren fig tree, 85
of the wedding guests, 87
of the great supper, 87f
of the lost sheep, 89
of the lost coin, 89
of the prodigal son, 89f
of the unjust steward, 90
of the rich man and Lazarus, 91
of the godless judge, 93f
of the Pharisee and publican, 94
of laborers in the vineyard, 97
of the gold pieces, 101f
of the two sons, 107
of the vine-dressers, 108f
of the marriage feast, 109
of the fig tree, 118
of the thief in the night, 119
of the faithful and prudent servant, 119f
of the ten virgins, 120
of the talents, 120f
Paralytic, cured at Capharnaum, 22
Passion
and Resurrection, predicted, 62, 65, 99
and Death of Jesus, 131ff
Passover
the events before the first, 9ff
the events between first and second, 14ff
the events between second and third, 24ff
at first multiplication of loaves, was near, 53

Passover—*continued*
the events between the third and fourth, 57ff
at hand, 102
was drawing near, 122
meal, preparation for, 123
Peace, spiritual, given to Apostles, 127
Pearl, parable of, 41
Penitent woman, 37
Perea, Jesus remains in, 97
Perjury, prohibited, 29
Persecution
patient endurance of, 49f
of disciples and Apostles foretold, 116, 128
encouragement in time of, 82
Perseverance, to the end, 116f
Peter, Simon
among first disciples of Jesus, 13
his mother-in-law, her cure, 19
definitive call of, 20f
call to Apostolate, 25
witnesses raising of Jairus' daughter, 45
walks on the waters, 55f
his imperfect faith, 55f
believes Jesus is the Christ, the Son of God, 57
his confession of Christ's divinity, 61f
the rock upon which Christ will build His Church, 61f
chides Jesus, 62
at Transfiguration, 63
finds stater for Temple tax, 65
on forgiveness of injuries, 68
asks about application of parable, 83f
and sacrifices, 96
remembers withered fig tree, 106
and John prepare for passover meal, 123
does not want his feet washed, 123f
beckons to John at last supper, 125
special prayer of Jesus for, 126
his fall predicted, 126, 131
in Garden of Gethsemani, 131f
strikes Malchus, 133
denies Jesus, 134, 135f
and John run to the tomb, 149f
Jesus appears to, 151f
obtains the primacy, 153
Pharisee, and publican, 94
Pharisees
The Baptist's estimation of, 10
accuse Jesus of blasphemy, 22
accuse disciples of violating Sabbath, 24
watching to accuse Jesus, 24
take counsel to destroy Jesus, 25
accuse Jesus of exercising diabolical power, 46
their traditions, 58f
demand a sign from heaven, 60, 80
their leaven or teaching, 61, 81
refuse to believe in cure of man born blind, 72f
blasphemy of, 79f
are denounced, 80f, 112ff
disregard justice and love of God, 81
love ostentation, 81
set traps for Jesus, 81
murmur at Jesus, 89
fond of money, 90
give orders to seize Jesus, 102
wish Jesus to rebuke disciples, 104
seek to entrap Jesus, 109f
question Jesus on first and greatest commandment, 111
with chief priests come to arrest Jesus, 132ff
Philip, tetrarch of Iturea, 9
Philip
among first disciples of Jesus, 13
call to Apostolate, 25
concerned about bread, 53
Gentiles ask, to see Jesus, 114
wishes to see Father, 126f
Phylacteries, widened, 112
Piety, Pharisaical, 30f
Pilate, Pontius
procurator of Judea, 9
mingles blood of Galileans with sacrifices, 85
Jesus before, 136ff
does not find Jesus guilty, 138
sends Jesus to Herod Antipas, 138
the wife of, 139f
sentences Jesus to be crucified, 141
gives up body of Jesus, 146
gives permission for guard, 147
Porch, of Solomon, 97
Prætorium, Jesus is led to, 136
Prayer
manner of, 30f
its power, 33
lessons on, 78
priestly, for unity, 129f
Prayers
long, of Scribes and Pharisees, 113
of Apostles will be heard, 127
Presentation of Jesus, 5
Pretenses, of Pharisees, 90f
Primacy
promised to Peter, 62
conferred upon Peter, 153
Prince of the world
will be cast out, 115
is coming, 127
Prologue
of the third Gospel, 1
of the fourth Gospel, 1
Prophet
not to perish outside of Jerusalem, 86
Jesus greeted in Temple as, 105
Jesus regarded by people as, 109
Prophets
murder of, 114
false, 33, 117
Publicans
baptized by John, 10
present at Matthew's banquet, 23
draw near to Jesus, 89
enter kingdom of God before, 107
Purification of Mary, 5
Purim, Feast of, 51f

Q

Queen, of South, 80
Question
of fasting, 23f
of great commandment, 77

R

Rabbi
title of Pharisees, 112
disciples not to be called, 112
Rachel, weeping for her children, 7
Raising
of a dead man at Naim, 35
of Jairus' daughter, 46
of Lazarus, 98
Ravens, fed by God, 82
Reconciliation, time for, 84
Redemption, signs of coming, 118
Regeneration, its necessity, 15
Repentance
preached by the Baptist, 9
baptism of, 9, 10
fruits befitting, 10
sinners called to, 23
by the Twelve, 50
necessity of, 85

Repentance—*continued*
preached by Jesus, 85
Resurrection
and Passion of Jesus predicted, 62, 65, 99
of dead, question of, 110
and Ascension of Jesus, 150ff
Return of Holy Family from Egypt, 7
Reverence, for holy things, 33
Reward
of the Apostles, 50
of just on day of last judgment, 121
Rich
fool wishes to enlarge his barns, 82
man and Lazarus, 91
young man desires eternal life, 95f
Riches
true heavenly, 31
its danger, 96
Robbers
two, crucified with Jesus, 142
one of, will be in paradise, 144
Room, upper, place of passover meal and institution of Eucharist, 123f
Rue, tithed by Pharisees, 81
Rufus, son of Simon of Cyrene, 141
Ruler
of synagogue, indignant at Jesus, 85
of Pharisees, Jesus dines with, 87

S

Sabbath
supposed violation of, 24f
Jesus cures sick man at pool of Bethsaida on, 51
Jesus cures man born blind on, 72f
cure of stooped woman on, 85
lawful to cure on, 87
Sacrifices, reward for, 96
Sadducees
The Baptist's estimation of, 10
demand a sign from heaven, 60
their leaven or teaching, 61
and levirate marriage, 110
Salome
wife of Zebedee, mother of James and John, 146
at the grave, 150
Salt
of the earth, 27
to have, in oneself, 67
its strength, 88
Salvation, is from the Jews, 17
Samaria, Jesus passes through, 16
Samaritan
woman, believes Jesus to be Messias, 16f
Good, parable of, 77
one of ten lepers cured, 92f
Samaritans
their faith in Jesus, 17
are unfriendly to Jesus, 74
Sanhedrin
Jesus is sent bound to, 135
condemns Jesus, 135
night session of, 135
morning session of, 136
Satan
falling from heaven, 76
the kingdom of, 79
entered into Judas, 122
desired to have Peter, 126
Saved, number to be, 86
Savior
Jesus a, 3
of the world, 5
Scandal, avoiding, 91f
Scandals, will come, 67
Scribes, see also *Pharisees*
accuse Jesus of blasphemy, 22
watching to accuse Jesus, 24
their traditions, 58f
demand a sign from Jesus, 80
murmur at Jesus, 89
seek to destroy Jesus, 106, 109, 122
question authority of Jesus, 107
are denounced, 112ff
Seat, the last, 87
Seats, front, in synagogues, 112
Seed, growing secretly, parable of, 40
Self-deception, 34
Sepulchres, whited, likened to Scribes and Pharisees, 113
Sermon on the Mount, 26ff
Serpents, Scribes and Pharisees addressed as, 113
Servant
the unmerciful, 68f
faithful and unfaithful, 83f
faithful and prudent, 119f
Servants, watchful, 83
Seventy-two, disciples, 75f
Sheep
lost, parable of, 67f, 89
of Jesus, 97
feed my, 153
Sheepgate, in Jerusalem, 51
Shepherd, Jesus is the Good, 73f
Shepherds, at the Crib, 5
Sichar, town of Samaria, 16
Side of Jesus, pierced, 146
Sidon
its people come to Jesus, 26
Jesus retires to district of, 59
Siloe
fall of tower of, 85
pool of, 72
Simeon, says his *Nunc Dimittis*, 6
Simon Peter, see *Peter*
Simon the Zealot, his call to the Apostolate, 25
Simon, of Cyrene, takes up cross, 141
Simon, the leper, house of, 102
Sin
slave of, 71
Jesus free from, 71
Sinner
joy in heaven over conversion of, 89
Jesus the guest of a, 23
Sinners
Jesus comes to save, 23
Jesus eats with, 23, 89
Jesus welcomes, 89
draw near to Jesus, 89
Sins
Jesus forgives, 22, 37
Jews die in their, 71
Skull, Place of, Golgotha, 142
Sodom, Lot went out from, 93
Soldiers, bribed by chief priests, 150
Solomon
wisdom of, 80
not arrayed like a lily, 83
Solomon's porch, in Temple, 97
Son
prodigal, parable of, 89f
killed by vine-dressers, 108
Son of David
applied to Jesus, 46
Jesus is so called by Syrophœnician woman, 59
address of blind beggars, 100
Jesus proclaimed as, 104, 106
Son of God
Jesus only begotten Son, 1, 63
Jesus shall be called, 3
revealed to Baptist, 11
addressed to Jesus by Satan, 12
witness of the Baptist concerning Jesus, 13
Jesus so called by Nathanael, 14
applied to Jesus by devils, 20
so called by unclean spirits, 26
cry of demoniacs to Jesus, 43
acknowledged by disciples as, 56

Son of God—*continued*
Jesus is, 71
believed by man cured of blindness, 73
and Father are one, 76
Jesus declares Himself to be, 97
Jesus acknowledges before Sanhedrin, 136
Jews assert Jesus made Himself, 141
acknowledged by centurion, 146
Son of Man
must be lifted up, 15, 71, 115
is Lord of the Sabbath, 24
shall be judge, 51
gives life everlasting, 56
like Jonas, 60, 80
will come in His glory, 62
will rise from the dead, 63f
will be betrayed, 65
came to save men, 74
will acknowledge, 82
will disown, 82
coming unexpected, 83, 119
must suffer, 93
His day, 93
came to serve, 100
came to save what was lost, 101
second coming of, 117f
on day of last judgment, 121
prediction of crucifixion, 122
goes His way, 125
is glorified, 126
Sons, two, parable of, 107
Soul, its dignity, 67
Sower, parable of, 37
Sparrows, sold for, 82
Spirit, unclean, returns with seven others, 79
Star guides Magi, 6
Stater, in mouth of fish, 65
Stature, a single cubit added to, 82
Steward, unjust, parable of, 90
Stone
rejected by builders, 108
at the tomb of Jesus, 147
Stones
will cry out, 104
adorning the Temple, 115
Storm, on the Lake of Genesareth, 42f
Strong man, guards his house, 79
Struggle, necessity of, 84
Sun, darkening of, 118
Supper
Great, parable of, 87f
the last, 122ff
Susanna, ministered to Jesus, 37
Swearing
to be avoided, 29
of Scribes and Pharisees, 113
Sweat, bloody, of Jesus, 132
Swine
perish in the lake, 44
fed by prodigal, 89
Sword
shall pierce Mary's soul, 6
Jesus brings the, 84
of Peter, 133
Synagogue
Jesus exorcises demoniac in, 19
Jesus teaches at Nazareth, 46
Jesus cures stooped woman in, 85
Synagogues
Jesus teaches in, 18, 24
in Galilee, 20, 47
Syrophœnician woman, her daughter healed, 59

T

Tabernacles, Feast of, 69f
five, two, one of servants, 101f
parable of, 120f
Talion, abolished, 29
Teaching of Jesus, see *Parable*
Temple
Zachary in, 2
Jesus presented in, 5f
Simeon and Anna in, 6
Jesus as child in, 7f
its pinnacle, 12
its cleansing, 14, 105f
Jesus teaches in, 69f, 71
Jesus in, 97
its destruction, 117
curtain, is torn, 145
Temptation of Jesus, 12
Theophilus, mentioned by St. Luke, 1
Thief, in the night, 83
Thirty pieces of silver, promised to Judas, 122
Thomas
call to Apostolate, 25
wishes to die with Jesus, 98
and the way, 126
unbelieving and believing, 152
Jesus appears to, 152
Thrones, twelve, for Apostles, 126
Tiberias
see also *Genesareth*
Sea of, Jesus manifests Himself to seven disciples, 152
Tiberius Cæsar, fifteenth year of, 9
Tithes, on mint, etc., 81
Tolerance, stressed, 66
Tombs
hidden, likened to Pharisees, 81
of prophets built, 81, 113
Tower
of Siloe, falls, 85
to build, 88
Towns, impenitent, 75f
Traditions of Scribes and Pharisees, 58f
Transfiguration of Jesus, 63
Treasure
hidden, parable of, 41
unfailing in heaven, 83
Treasures, true heavenly, 31
Tribute, paid to Cæsar, 109f
Trinity, Baptism in the name of, 153
Trust, in God, 31f, 82f
Tyre
its people come to Jesus, 26
Jesus retires to district of, 59

U

Unbelief
of people of Nazareth, 47
of Jews, 52
in parable of rich man and Lazarus, 91
of Jews, 115
Union, with Christ, 127f
Unleavened Bread, Feast of, 122

V

Vine-dressers, parable of, 108f
Vineyard, laborers in, 97
Virgins, ten, parable of, 120
Visit of the Magi, 6
Visitation of Mary to Elizabeth, 3
Voice
in the wilderness, 9, 13
from heaven, 11, 63, 114
not heard in the streets, 26
of the Good Shepherd, 73
of the Son of God to be heard by the dead, 51

W

Wars, predicted, 116
Washing of the feet of the Apostles, 123f
Watchfulness, need of, 118f
Water
made wine, 14
to be born of, 15
living, 16
of Bethsaida, 51
walking on, 55f
demoniac cast into, 64
cup of, 66

Way, narrow, 33
Wedding garment, at marriage feast, 109
Wedding-feast, conduct at, 87
Wicked, will be condemned on day of last judgment, 121
Widow
  her son raised to life at Naim, 35
  and godless judge, 93f
  and levirate marriage, 110
  poor, generosity of, 114
Wine, new in fresh wine skins, 23
Witnesses, two false, against Jesus, 135
Woes
  in the Sermon on the Mount, 27
  to Scribes and Pharisees, 113
Woman
  penitent, saved by her faith, 37
  with hemorrhage, cured by Jesus, 45
  stooped, healed on Sabbath, 85
Women
  minister to Jesus, 37
  of Jerusalem, bewail and lament Jesus, 142
  at the grave, 150
  Jesus appears to, 150
Word, The Incarnate, 1
Words, from the cross, 142ff
World
  its end, 116f
  hates Apostles, 128
  Jesus sends Apostles into, 130
Writing, of Jesus, on the ground, 70

Y

Yoke, of Christ, 76

Z

Zacchæus, the publican, 101
Zacharias, blood of, 81, 114
Zachary
  the father of the Baptist, 2, 4
  recites the *Benedictus*, 4
Zebedee, father of James and John, 21, 99